

GOVERNMENT OF BOMBAY.

GENERAL DEPARTMENT

ARCHÆOLOGY.

PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

For the year ending 31st March 1908.

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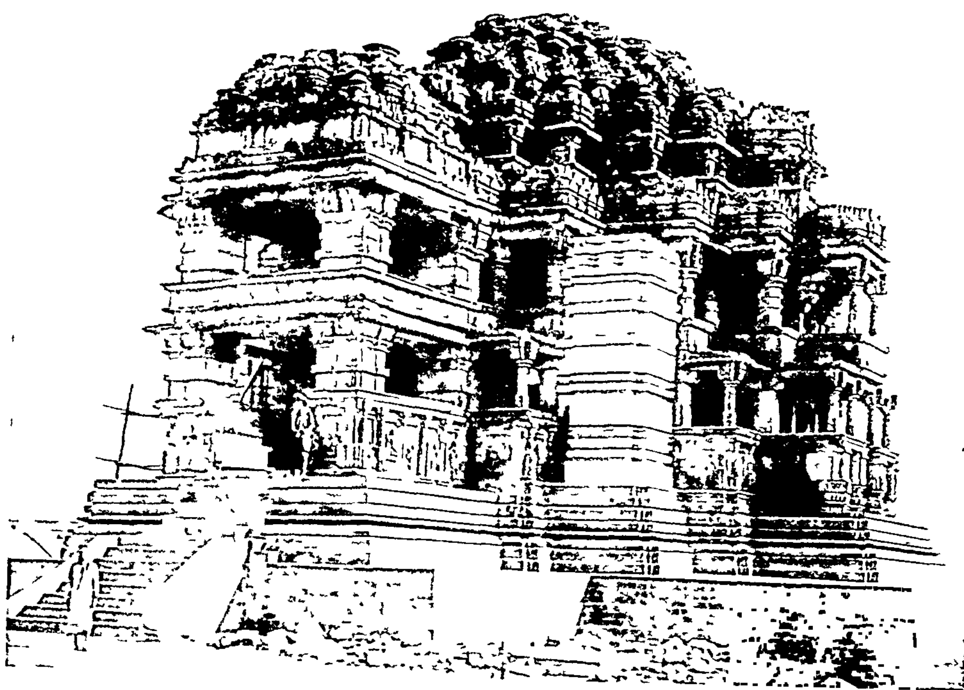
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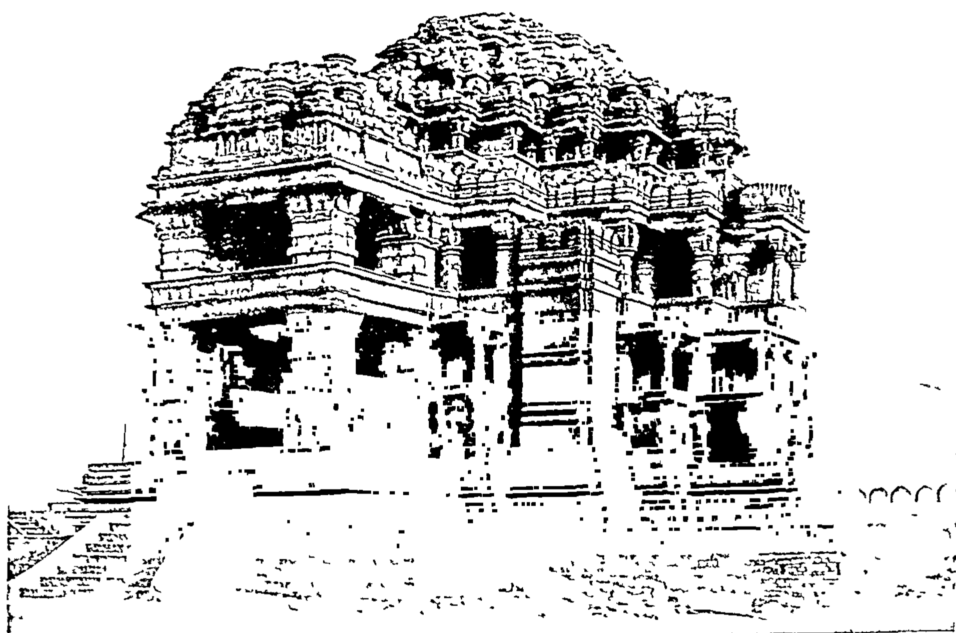
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REPAIRS TO THE SAS BHAU TEMPLE AT GWALIOR.



Before staining.



After staining.



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PART II.

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OF THE

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FOR THE YEAR ENDING 31ST MARCH 1908.

PART I

I—OFFICE ROUTINE

Personnel

During the year under review the only items of any importance affecting the *personnel* of the office were my absence on three months' privilege leave during the months of June, July and August, when Mr. D. R Bhandarkar held charge of the office, and the extension of his services under Government Resolution No 2131 of the 5th April 1907 for another four years from June 1907. Mr Bhandarkar was absent on two months' privilege leave from the 14th October to the 13th December. Our head draftsman, Mr S. J Pacheco, has been forced, through prolonged infirmity, to apply for pension on medical certificate, and the next oldest draftsman on the establishment will retire this year. A new draftsman and typist clerk have been taken on. My head clerk, Mr Narayan Mahadeva receives a well-deserved rise of salary from the beginning of the official year.

2. In October I was obliged to move my office and museum from the bungalow at the Sangam to No. 8, Elphinstone Road, where I have better accommodation without increase of rent. The former bungalow began to fall about our ears, and the landlord would not do the necessary repairs We shall be right glad to get into the permanent quarters to be provided for us in the block of new Government offices shortly to be built, where we shall not be at the whim and mercy of landlords Moving fragile museum articles is not conducive to their proper preservation

Work at Head quarters

3. During the monsoon recess our hands were as full as ever with the usual office work, which every year becomes a little heavier. One of the first things to take in hand, on our return from the field in May, was the preparation of material for the Annual Progress Report, which is not mere clerical work. The results of the past touring season's research had to be studied and collocated Inscription impressions had to be examined and listed, and our accumulation of exposed photographic plates to be developed and printed.

4 With the beginning of the official year estimates begin to come in for conservation works to be carried out during the year, and for a great deal more beside, which we see no immediate prospect of putting into execution Articles have to be written for the Survey *Annual*, which is edited by the Director General. The museum requires some attention—the cataloguing of the collection of coins, labelling of objects, and the making of casts of coins and inscription slabs. There is also the deciphering and labelling of coins

received for examination from Central India and other sources, which is often slow work. This is in addition to the usual office correspondence, which grows steadily from year to year.

II.—THE YEAR'S WORK.

Superintendent's Tour.

5. The official year being that settled for our Progress Report, the tail end of a touring season's work is always being left over for the following report. Thus, in my last year's report, I was not able to mention my visit to Somanāth-Paṭṭaṇ, which I had arranged for in my programme, published in the previous report, since it was made after the 31st of March. Ahmedābād was visited in connection with the conservation work which is going on there, and with a view to drawing up notes for more. At Ābū the repairs to the famous Dilwārā temples continue satisfactorily. At Surat I was able to examine the great hoard of Nahapāna's coins, sent to the Reverend Mr. Scott for decipherment, and to help him with their illustration in the *Journal* of the Bombay Branch of the Royal Asiatic Society.

6. It will be seen from the following diary of my tours that I did not reach Sind as proposed in my programme for the year, entered in my last year's Progress Report. As Government, in their Resolution No. 6625 of the 7th November last, paragraph 4, laid stress upon the desirability of taking up some excavation work in the Presidency proper, I determined, after an interview with the Secretary in the General Department, to omit Sind again this year in favour of work nearer home. I therefore exploited Nāśik, Salsette and Junnar. In the end of October the Director-General intimated his intention of visiting the Ajaṇṭā and Elūrā Caves, and was desirous that I should accompany him. We, therefore, assembled, with Dr. Konow, our Epigraphist, and Professor Macdonell of Oxford, at Jalgāon, when Mr. Marshall was suddenly called away to attend His Excellency the Viceroy in his visit to the Elūrā Caves. We were to have met again in Poona, but this Mr. Marshall was prevented from doing.

7. An estimate for repairs to the old fort and buildings at Rāṇpur took us to that place, but it was found that the ruins were hardly worth spending money on. Kheḍ-Brahma was visited in order to examine the old temple of Brahmā at that place, one of the very rare shrines to that deity. I have forwarded an illustrated article upon it to the *Annual*. Kapaḍvanj and Sarṇal contain Muhammadan and Hindu monuments respectively, regarding the conservation and repairs to which I had been in correspondence with the Collector of Kairā. At Nāśik and Parjāpur in Salsette I carried out, as already stated, certain excavation which is noticed in Part II of this Report. A trip was made to Gwālior to advise the State Superintending Engineer regarding the repairs being carried on at the old buildings in the fort. A photograph of one of these—the Sās Bāhu—is given in Part II. Though not shewn in the diary below, Bijāpur, where important work is progressing, was not overlooked, my visit to that place having been made after the close of the official year. A visit was made to Bassein Fort, in order to revise, on the spot, the Executive Engineer's estimate for repairs to the old Portuguese ruined churches.

Superintendent's Diary.

	1907.	
April	1st to 9th ...	(*At Head-quarters, Poona.*)
	10th ...	Left Poona for Ahmedābād.
	11th to 21st .	At Ahmedābād.
	22nd ...	Left Ahmedābād for Somanāth-Paṭṭaṇ.
	24th & 25th .	At Somanāth-Paṭṭaṇ.
	26th ...	Left Somanāth-Paṭṭaṇ for Mount Ābū.
	28th ...	At Mount Ābū.
	29th ...	Left Mount Ābū for Surat.
May	1st ...	Left Surat for Poona.
	2nd to 31st...	(*At Head-quarters, Poona.*)
June 1st to August 31st.		On three months' privilege leave to Europe.
September 1st to October 31st	...	(*At Head-quarters, Poona.*)
November 1st	...	Left Poona for Jalgāon.

November	3rd	... Left Jalgāon for the Ajaṇṭā Caves.
	5th	... Returned to Jalgāon.
	6th	... Left Jalgāon for Poona.
	7th to 24th	... *(At Head-quarters, Poona.)*
	25th	... Left Poona for Ābū Road.
	27th	... At Mount Ābū.
	28th	... Left Ābū Road for Ahmedābād.
	29th to December 2nd	. At Ahmedābād.
December	3rd & 4th	... Visited Rāṇpur and returned to Ahmedābād.
	5th	... Started for Idar Road.
	7th	... Arrived at Khed-Brahma.
	8th & 9th	... Halted at Khed-Brahma.
	10th to 11th	. Returned to Ahmedābād.
	13th	... Left Ahmedābād for Ḍākor.
	14th & 15th	. Halt at Ḍākor.
	16th	... Proceeded to Kapadvanj.
	18th	... Returned to Ḍākor and continued journey to Ṭhāsrā.
	19th to 21st	. Halt at Thāsrā for Sarṇal.
	22nd to 23rd	. Returned to Head-quarters, Poona.
	24th to January 14th, 1908	... *(At Head-quarters, Poona)*
	1908.	
January	15th	... Left Poona for Nāsik.
	17th to 20th	, Halt at Nāsik.
	21st & 22nd	. *Went from Nāsik to Bombay to attend meeting of Prince of* Wales Museum committee.
	23rd	... Halt at Nāsik.
	23rd	... Left Nāsik for Gwālior.
	25th	... At Gwālior.
	27th	... Returned to Nāsik.
	28th to 21st February	... Halt at Nāsik.
February	...22nd	... Returned to Head-quarters.
	23rd to March 2nd	... *(At Head-quarters, Poona.)*
March	3rd	... Left Poona for Kurlā and Parjāpur.
	4th to 29th	... Halt at Parjāpur.
	30th	... Went to Bassein and back.
	31st	... At Parjāpur.

8. Mr. Bhāndārkar's touring during the last season was confined to Rājputānā, whence he has brought away much fresh material for the Lists of that Province. We knew that there was much hidden away in the various States, but had no idea that there was so much as is now coming to light. The prosecution of the preliminary survey of the province is thus slower work than we anticipated. In Part II will be found his notes upon the places visited.

Assistant Superintendent's tour.

Assistant Superintendent's Diary.

	1907.	
April	1st to 4th	... At Chohṭan.
	6th to 9th	... Journey from Chohṭaṇ to Sānchor.
	10th to 15th	... Halt at Sānchor.
	16th	... Left Sānchor for Bhinmāl.
	18th to 26th	... At Bhinmāl.
May	2nd	... Returned to Poona.
	3rd to October 13th	... *(At Head-quarters.)*
October	14th to December 13th	... On privilege leave for two months.
December	14th to January 5th, 1908	... *(At Head-quarters)*
	1908.	
January	6th	... Left Poona for Broach.
	8th to 10th	... Halt at Broach.
	11th	... Started for Kārvān.
	12th to 17th	... At Kārvāṇ.

January	19th	... Reached Pālī.
	20th to 25th	... Halt at Pālī.
	28th	... Visited Maṇḍor.
	29th	... Started for Nāṇā.
	30th to February 7th	... At Nāṇā. From here Bhaduṇḍ and Belār were also visited.
February	8th	... Left for Beḍā.
	9th to 13th	... At Beḍā. Visited also Junā Beḍā and Dudni from here.
	14th	... Arrived at Bijāpur.
	15th to 19th	... Halt at Bijāpur. Inspected the ancient remains also at Hāthuṇḍī and Bhāṭuṇḍ from here.
	20th	... Reached Sevāḍī.
	21st to 24th	... Halt at Sevāḍī. From here work at Bāḍvā was also done.
	25th	... Started for Bālī.
	26th to 29th	... At Bālī.
March	1st	... Left Bālī for Khuḍālā.
	6th	... Reached Sādaḍī.
	7th to 13th	... Halt at Sādaḍī.
	14th	... Arrived at Rāṇpur.
	15th to 23rd	... At Rāṇpur.
	24th	... Reached Ghāṇerāv.
	25th to 27th	... Halt at Ghāṇerāv.
	28th	... Left for Desurī.
	29th to 30th	... At Desurī.
	31st	... Started for Kumalgarh.

Photographs taken during 1907-1908.

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
2906	Kārvāṇ (Baroḍā State).	General view of temple of Nakleśvar from south ...	8½ × 6½
2907	Do. ...	Do. do. do. south-west.	,,
2908	Do. ...	Loose sculptures in compound of same	6½ × 4¾
2909	Do. ...	General view of temple of Sindhvāī Mātā from north-east	8½ × 6½
2910	Do. ...	Loose images under a tree near same	6½ × 4¾
2911	Do. ...	View of *talāv* from east	8½ × 6½
2912	Do. ...	Loose figure under a tree on *talāv*	6½ × 4¾
2913	Do. ...	Jamb of doorway near *Pañcheśvara*, east side ...	8½ × 6½
2914	Do. ...	Do. do. do. west side ...	,,
2915	Do. ...	Pilaster near same with inscription on it ...	6½ × 4¾
2916	Do. ...	General view of temple of Vriddheśvara from south ...	8½ × 6½
2917	Do. ...	Image of Lakuliśa from Rājarājeśvara	6½ × 4¾
2918	Pālī (Jodhpur State).	General view of temple of Pātāleśvara from north-west	8½ × 6½
2919	Do. ...	Small shrine near Pātāleśvara from front ...	,,
2920	Do. ...	General view of temple of Somanātha from south-east..	,,
2921	Do. ...	Wall mouldings of *sabhāmaṇḍapa* of same ...	6½ × 4¾
2922	Do. ...	*Chhatri* to north of same temple	,,
2923	Do. ...	Interior of Ānandkaraṇjī	8½ × 6½
2924	Do. ...	Temple of Naulākhā from back	,,
2925	Maṇḍor ...	General view of Krishṇa sculptures at	,,
2926	Do. ...	Excavated portion of one of above sculptures ...	6½ × 4¾
2927	Nāṇā	General view of temple of Lakshmīnārāyaṇa ...	8½ × 6½
2928	Do. ...	View of Jaina temple from inside	,,
2929	Do. ...	Interior of same	,,
2930	Do. ...	Closed doorway at back of same	,,
2931	Do. ...	*Nandīśvara-dvīpa* in *gūḍhamaṇḍapa* of same ..	6½ × 4¾
2932	Do. ...	Carved step stone fixed in wall near Jaina temple ...	4¼ × 3¾
2933	Do. ...	Small temple from group of temples to south-east of village	6½ × 4¾
2934	Do. ...	Śaiva temple in same group from north-west ...	,,
2935	Do. ...	Another temple in same group from south-east ...	,,
2936	Do. ...	Figure of Nandī from temple of Nīlakaṇṭha-Mahādeva	4¼ × 3¾
2937	Belār	General view of a group of temples at	8½ × 6½
2938	Do. ...	Central temple of Nīlakaṇṭha-Mahādeva from south-west	,,
2939	Do. ...	Wall mouldings of same from south	6½ × 4¾

Serial Number	Locality	Title of Photograph.	Size of Negative
2940	Pelar	Subsidiary shrine behind same	6½ × 4¾
2941	Do	Loose image of Lakulisa	4¼ × 3¾
2942	Beda	View of temple of Pārśvanātha from Junā Bedā from south west	6½ × 4¾
2943	Do		4¼ × 3¾
2944	Do		6½ × 4¾
2945	Dudhn		8½ × 6½
2946	Do		4¼ × 3¾
2947	Do	Another memorial stone from do	
2948	Bhāt n l	General view of temple on *talav* from north west	8½ × 6½
2949	Do	View of same from west	6½ × 4¾
2950	Do	Another from east	4¼ × 3¾
2951	Do	General view of another temple in village	8½ × 6½
2952	Do	Shrine door of same	6½ × 4¾
2953	Do	Ceiling in *sabha nandapa* of same	
2954	Hāthundi	View of temple of Mahavira from front	8½ × 6½
2955	Do		6½ × 4¾
2956	Do		
2957	Do		
2958	Do	General view of Śaiva temple from south east	8½ × 6½
2959	Sevad	Entrance doorway of temple of Mahavira	6½ × 4¾
2960	Do	General view of temple of Mahavira from south east	
2961	Do	Do do from back	8½ × 6½
2962	Do	Wall mouldings of same from south	6½ × 4¾
2963	Do	Do do from north	
2964	Do	Do do another from north	8½ × 6½
2965	Do	Image of Sarasvatī in front corridor	4¼ × 3¾
2966	Do		
2967	Do		6½ × 4¾
2968	Badva		4¼ × 3¾
2969	Do	same temple	
2970	Sāda li	General view of the temple of Varāha from north east	8½ × 6½
2971	Do	View of main temple from east	
2972	Do	Image of Vishnu on west wall of same temple	4¼ × 3¾
2973	Do	Small shrine from east	6½ × 4¾
2974	Do	View of Jaina temple from north east	8½ × 6½
2975	Do	*Chhatri* behind *kacheri* from south	6½ × 4¾
2976	Do	View of temple of Jāgeśvara	8½ × 6½
2977	Do	Pillars from *mandapa* of same	
2978	Do	Ceiling from same	6½ × 4¾
2979	Do	General view of temple of Kapurlinga-Mahadeva from south-east	8½ × 6½
2980	Do		
2981	Ranpur		
2982	Do		
2983	D		6½ × 4¾
2984	Do		
2985	Do		8½ × 6½
2986	Do	Image of Pārsvanatha in sanctum	6½ × 4¾
2987	Do	General view of *Chaumukh* temple from south east	8½ × 6½
2988	Do	Do do from south west	
2989	Do	Interior of *sabhamandapa* of same	
2990	Do	Do do from another point	6½ × 4¾
2991	Do	*Sameta śikhara* sculpture	8½ × 6½
2992	Do		6½ × 4¾
2993	Do		
2994	Do		
2995	Do		4¼ × 3¾
2996	Ghāṇerāv	View of temple of Lakshminātha from south east	8½ × 6½
2997	Do	General view of temple of Mahāvīra from south west	6½ × 4¾
2998	Do	Do do from north-east	8½ × 6½
2999	Do		6½ × 4¾
3000	Do		
3001	Kumalgarh		8½ × 6½
3002	Do	Do do from east	6½ × 4¾

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3003	Kumalgarh ...	View of Jaina temple to north of Nīlakaṇṭha-Mahādeva from south	$8\frac{1}{2} \times 6\frac{1}{2}$
3004	Do. ...	Shrine door of same	$4\frac{1}{4} \times 3\frac{1}{4}$
3005	Do. ...	Jaina temple to east of Nīlakaṇṭha-Mahādeva from south-west	"
3006	Do. ...	Another Jaina temple to south-east of Nīlakaṇṭha Mahādeva from south-east	"
3007	Do. ...	General view of Bāvan-devalāṁ from north-west ...	$8\frac{1}{2} \times 6\frac{1}{2}$
3008	Do. ...	Interior of same	"
3009	Do. ...	Base mouldings of Golerā temple	$4\frac{1}{4} \times 3\frac{3}{4}$
3010	Do. ...	General view of Māmādeva temple from north-west ...	$8\frac{1}{2} \times 6\frac{1}{2}$
3011	Do. ...	Figures in verandah of temple of Māmādeva ...	"
3012	Do. ...	General view of Pitaliā-Deva from south	"
3013	Do. ...	Interior of same	$6\frac{1}{2} \times 4\frac{3}{4}$
3014	Do. ...	General view of *vedī* from west	$8\frac{1}{2} \times 6\frac{1}{2}$
3015	Do. ...	Do. do. from east	$6\frac{1}{2} \times 4\frac{3}{4}$
3016	Do. ...	Hanūmān Pol from east	"
3017	Do. ...	View of fort from south-west	"
3018	Do. ...	Memorial stone from *chhatri* of Prithvīrāja	$4\frac{1}{4} \times 3\frac{3}{4}$
3019	Someśvara ...	View of *kuṇḍa* behind temple of Someśvara ...	$6\frac{1}{2} \times 4\frac{3}{4}$
3020	Desuri ...	General view of old temple to north-east of fort from north	$8\frac{1}{2} \times 6\frac{1}{2}$
3021	Do. ...	View of fort from east	$6\frac{1}{2} \times 4\frac{3}{4}$
3022	Nāḍlāī ..	General view of Tapeśvara from east	"
3023	Do. ...	Interior of same	$8\frac{1}{2} \times 6\frac{1}{2}$
3024	Do. ...	Temple of Chaturbhuja from front	"
3025	Do. ..	General view of temple of Ādīśvara from east ...	"
3026	Do. ...	Do. do. from inside ...	$6\frac{1}{2} \times 4\frac{3}{4}$
3027	Do. ...	Interior of same	"
3028	Do. ...	Fort of Sonagaras from south	$4\frac{1}{4} \times 3\frac{1}{4}$
3029	Nāḍol ...	General view of temple of Someśvara from west ...	$8\frac{1}{2} \times 6\frac{1}{2}$
3030	Do. ...	Wall mouldings of same from south	"
3031	Do. ...	Interior of same	"
3032	Do. ...	General view of temple of Lakshmīnātha from south-east	"
3033	Do. ...	Temple of Nīlakaṇṭha-Mahādeva from south-east ...	"
3034	Do. ...	Interior of same	"
3035	Do. ...	General view of the temple of Padmaprabhu from north-east	"
3036	Do. ...	Wall mouldings of same from east	"
3037	Do. ...	*Toraṇa* from temple of Hanūmān	"
3038	Do. ...	Door jambs inside same	$6\frac{1}{2} \times 4\frac{3}{4}$
3039	Khed-Brahma ...	Temple of Brahmā from south-east	"
3040	Do. ...	Do. do. interior	"
3041	Do. ...	Do. do. north wall	"
3042	Do. ...	Do. do. north end of west wall ...	"
3043	Do. ...	Do. do. niche with Brahmā in west wall ...	"
3044	Do. ...	Do. do. portion of south wall ...	"
3045	Do. ...	Do. do. central portion of south wall ...	"
3046	Do. ...	Do. do. east end of south wall ...	"
3047	Do. ...	Do. do. basement at south-west corner ...	"
3048	Do. ...	Do. do. do. mouldings	"
3049	Do. ...	Ruined temple in village, sculpture on walls ...	"
3050	Do. ...	Do. do. do. ...	"
3051	Do. ...	Do. do. do. ...	"
3052	Kapadvanj ...	*Kīrtistambha* from west	"
3053	Do. ...	Do. from south-west...	"
3054	Do. ...	Jāmi' Masjid	"
3055	Do. ...	Do. south corridor	"
3056	Do. ...	Do. image dug up in courtyard	"
3057	Sarnal ...	Temple of Galteśvara	"
3058	Do. ...	Do. walls and pillars	"
3059	Do. ...	Do. pillars of *maṇḍapa*	"
3060	Do. ...	Do. pillars in the *maṇḍapa*	"
3061	Do. ...	Do. shrine walls	"
3062	Do. ...	Do. shrine door	"

Serial Number	Locality.	Title of Photograph.	Size of Negative.
3063	Sirnal	Temple ceiling	6½ × 4¾
3064	Nasik	Cave No III	"
3065	Do.	Cave No. IX shewing notice board	"
3066	Do.	Cave No. X do. do.	"
3067	Do.	Cave No. XVIII, doorway	"
3068	Govardhan	Images under tree	"
3069	Do.	Old pillar	"
3070	Kondivte	Interior of the *dāgobā* cave	"
3071	Do.	Do shewing *dagobā*	"
3072	Do.	Sculpture in *dāgobā* cave	"
3073	Do.	Do. do	"
3074	Do	Caves at south end	"
3075	Do.	Do	"
3076	Do.	Pillar in north-west group	"
3077	Do.	Cave do.	"
3078	Do	A fallen *dāgoba*	"
3079	Junnar	Caves, Bhimaśankar group	"
3080	Do.	Do. do pillars in Cave II	"
3081	Do	Do. rough image in Cave II	"
3082	Do.	Do Ambikā group	"
3083	Do.	Do do. *Chaitya* Cave	"
3084	Do.	Do. Bhutling group	"
3085	Do.	Śivaneri Hill and Fort	"
3086	Do	[illegible]	"
3087	Do.	[illegible]	"
3088	Do.	[illegible]	"
3089	Do.	Do do. the *chaitya* cave	"
3090	Do.	Do. do. sculpture	"
3091	Do.	Do do do	"
3092	Do	Do Ganeśa-lena group, Cave VI	"
3093	Do.	Do do interior	"
3094	Do.	Do do pillars inside	"
3095	Do	Do. do shewing tool marks	"
3096	Do.	Do do do Cave VII	"
3097	Do.	Afiz Bagh, window in front	"
3098	Do.	Do window at back	"
3099	Do.	*Do. tomb near Afiz Bagh*	"
3100	Do.	Do do do doorway	"
3101	Do	Tomb with pyramidal roof	"
3102	Do.	Gateway on Śivaneri Fort	"
3103	Do.	Do do sculptured panel on	"
3104	Do.	Casts of Bāhāmani coins	"
3105	Do	Do. do	"

Inscriptions copied during 1907-1908.

Serial Number	Place.	Position of Inscription
2340	......	[illegible] Professor K. B. Pathak, B.A., *of the*
2341	......	[illegible]
2342	Broach	[illegible]
2343	Do.	Copper plate found on river bank
2344	Do	Do of Nāgivaloka found at Hansot
2345	Kārvan	On pilaster near temple of Pañcheśvara.
2346	Pali	[illegible]
2347	Nāṇā	[illegible]
2348	Do.	[illegible]
2349	Do.	On north door jamb of same.
2350	Do	On beams of *sabhāmandapa* of Mahāvira temple.
2351	Bhadaṇd	Stone built in wall of well

Serial Number.	Place.	Position of Inscription.
2352	Belār ...	On pillar in *sabhāmaṇḍapa* of temple of Ādinātha.
2353	Do. ...	Do. do. do. do. one lot.
2354	Bhātund ...	Do. of old temple in village.
2355	Hāthuṇḍī ...	Do. in *gūḍhamaṇḍapa* of temple of Mahāvīra.
2356	Do. ...	On porch pillar of same.
2357	Do. ...	On another porch pillar of same.
2358	Do. ...	On porch pilaster of same.
2359	Do. ...	On niche in south corridor.
2360	Sevāḍī ...	On lintel of cell No. 3 in east corridor of Mahāvīra temple.
2361	Do. ...	Do. No. 12 in south corridor do.
2362	Do. ...	Do. No. 18 do. do. do.
2363	Do. ...	Do. No. 26 in west do. do.
2364	Do. ...	On pilaster of cell No. 26 do. do. do.
2365	Do. ...	On lintel of cell No. 28 do. do. do.
2366	Do. ...	Do. No. 29 in north corridor west side cell of same temple.
2367	Do. ...	On beam of cell No. 40 in north corridor west side cell of same temple.
2368	Do. ...	On pilaster to east of cell No. 44 in north corridor west side cell of same temple.
2369	Do. ...	On beam of cell No. 45 east corridor of same temple.
2370	Do. ...	Below figure on south-west wall of *sabhāmaṇḍapa* of same temple.
2371	Do. ...	On stone near *upāsarā* do. do.
2372	Do. ...	Do. in the house of Gursā-Pṛithvīrāj.
2373	Do. ...	On *chhatri* of Munjā-Bāliā.
2374	Boiyā ...	On pillars of Jaina temple, one lot.
2375	Bālī ...	On a beam of *maṇḍapa* of Bolā Mātā's temple.
2376	Do. ...	On another beam do. do.
2377	Do. ...	On 3rd beam do. do.
2378	Do. ...	On 4th beam do. do.
2379	Do. ...	On 5th beam do. do.
2380	Do. ...	On 6th beam do. do.
2381	Lālrāi ...	On pillar in *maṇḍapa* of old temple.
2382	Do. ...	On another pillar do.
2383	Sādaḍī ...	On beam in *maṇḍapa* of Kapūrliṅga-Mahādeva.
2384	Do. ...	On another side of same beam in do.
2385	Do. ...	On memorial stone near Tārāchand's *chhatri*.
2386	Do. ...	Below figures in Tārāchand's *chhatri*.
2387	Do. ...	On a broken pillar lying near *kacheri*.
2388	Do. ...	On north pillar in temple of Jāgeśvara.
2389	Do. ...	Another on same pillar.
2390	Do. ...	On east pillar in temple of Jāgeśvara.
2391	Rāṇpur ...	On stone near main shrine west side of *Chaumukh* temple.
2392	Do. ...	On beam of 3rd storey of same temple.
2393	Do. ...	On pillar in east *sabhāmaṇḍapa* of do.
2394	Do. ...	On Pārśvanātha sculpture in do.
2395	Ghāṇerāv ...	On beam in corridor of temple of Mahāvīra.
2396	Someśvara ...	On memorial stone.
2397	Kumalgarh ...	On wall of temple of Nīlakaṇṭha-Mahādeva.
2398	Nāḍlāī ...	Ādīśvara temple, on pillar in *gūḍhamaṇḍapa*.
2399	Do. ...	Do. on north beam of *sabhāmaṇḍapa*
2400	Do. ...	Do. on south beam of do.
2401	Do. ...	Do. on door jamb of *gūḍhamaṇḍapa*.
2402	Do. ...	Do. on south wall of shrine of same.
2403	Do. ...	Do. on west wall of shrine of same.
2404	Do. ...	Neminātha temple on hill, on pillar.
2405	Do. ...	Do. do. on another pillar.
2406	Nāḍol ...	On pilaster of Sūraj Pol gate.
2407	Do. ...	Nīlakaṇṭha-Mahādeva temple, in back niche.
2408	Do. ...	Temple of Someśvara, on pillar in *sabhāmaṇḍapa*.
2409	Do ...	Do. on another pillar.
2410	Do. ...	Do. on 3rd pillar.
2411	Khed-Brahma ...	Stone buried in ground near well in front of Brahmā temple.
2412	Do. ...	On south wall (outside) of *maṇḍapa* of do.
2413	Do. ...	On *sati* stone near Brahmā temple.
2414	Do. ...	On parapet of Devī's temple on the other side of river.
2415	Do. ...	On seat on right hand side at entrance of same temple.

Serial Number	Place.	Position of Inscription.
2416	Khed-Brahma ..	On parapet close to entrance of same temple.
2417	Do. .	On pilaster near shrine door of same temple.
2418	Do. ...	Masons' names on outside walls of Brahmā temple.
2419	Kapadvanj ...	Do. on walls of a *kunda* in *bāzār*.
2420	Junnar ..	On lintel of entrance door way of a tomb [illegible]
2421	Do. .	[illegible]
2422	Do. .	[illegible]
2423	Parjapur ...	[illegible]

List of Drawings made during 1907-1908.

Serial Number.	Place.	Title of Drawing
1335	Khed-Brahma ..	Plan of Brahma temple.
1336	Marol ..	[illegible]
1337	Do.	[illegible]
1338	Rānpur ..	[illegible]

III.—CONSERVATION. BOMBAY.

9. The following is a statement of conservation works carried out in the Bombay Presidency during the financial year 1907-1908. It is compiled from the annual lists sent in by the Examiner, Public Works Accounts, Bombay, and the lists forwarded by the Superintending Engineers of the divisions.

Work carried out.

Northern Division.

	Rs.	a.	p.
Presidency—			
Bombay, maintenance and repairs to caves and piers, Elephanta ...	1,953	14	1
Do. repairs to Custodian's quarters do. ...	77	3	9
Do. do. Assistant Custodian's quarters do ...	11	0	0
Do do. blocks, piers, etc. do. ...	422	8	7
Do. do police *chaukis* and watchman's quarters do. ...	89	9	7
Ṭhānā District—			
Lonād, repairs to old temple	3	8	0
Ambarnāth, repairs to the temple of Ambarnāth	24	12	0
Bassein, repairs to the fort and Portuguese remains	99	14	0
Ṭhāṇā, repairs to graves of two chiefs of Salsette in the English church .	4	8	0
Broach District—			
Broach, special repairs to Jāmi' masjid	1,001	0	0
Do. current repairs to Dutch tombs	34	9	0
Surat District—			
*Surat, current repairs to Dutch and Armenian tombs	8	6	7
Kaira and Panch Mahāls Districts—			
Champāner, caretaker for the Jāmi' mosque	71	11	10
Do. current repairs to do.	29	11	0
Sojali—current repairs to Mubārak Sayyid's rauza	156	3	3
Ahmedābād District—			
Ahmedābād, watchmen for old buildings	156	3	3
Do. repairs to Muhāfiz Khān's mosque	148	12	5
Do. clearing vegetation from do.	4	15	0
Do. repairs to tombs of the Queens of Ahmed Shāh ...	748	14	7
Do. do. Phuti masjid	119	11	9
Do. do. Achyut Bibi's masjid and tomb	40	11	3
Do. do Ahmed Shāh's mosque in Bhadar	9	10	6

* Omitted from the Examiner's list.

	Rs.	a.	p.
Ahmedābād District—*continued.*			
Ahmedābād, clearing vegetation from Dādā Harir's mosque and tomb ...	9	15	0
Do. do. Rāṇī Sipri's mosque	9	14	9
Dholkā, repairs to the pavilion on the south and north sides of the Khān masjid	16	1	0
Do. do. to Balol Khān Kazi's mosque	99	5	3
Do. do. to Jāmi' masjid	99	4	1
Sarkhej, repairs to *haren*	19	1	0
Do. special repairs to *haren* and palace	3,121	0	2

Central Division.

	Rs.	a.	p.
Poona District—			
Kārlī, ordinary repairs to the caves	557	12	5
Bhājā do. do.	99	12	7
Bedsā do. do.	86	13	7
Koregāon, current repairs to monuments*	315	6	8
Lohgad, Visāpur, Rājmāchi, ordinary repairs to forts	201	13	4
Ahmednagar, District—			
Ahmednagar, current repairs to Damri mosque	25	4	10
Pedgāon do. Lakshmī-Nārāyaṇa temple	11	13	0
Nāsik District—			
Nāsik, current repairs to Pāndu Leṇā caves	134	0	0
Sinnar, repairs to Aeśvara temple	29	14	1
Yeolā, repairs to the Ankāi caves	119	13	3
East Khāndesh District—			
Eraṇdol, repairs to Pāṇḍavas' *wāḍā*	199	6	6

Southern Division.

	Rs.	a.	p.
Belgaum District—			
Degāon, special repairs to Kalgudi temple	1,462	10	4
Konnur, ordinary repairs to 3 groups of dolmens	100	5	7
Belgaum, repairs to old Jain temple in fort	330	15	9
Do. do. outside Commissariat storeyard in fort	90	10	4
Do. do. to Jain temple inside the Commissariat storeyard ...	507	2	6
Do. do. to old Hindu temple to the north-east of the barracks in fort	71	8	3
Dhārwār District—			
Dambal, ordinary repairs to Dodda Basappa temple	59	15	1
Lakkundi do. to Nanneśvara temple	50	0	0
Do. do. to Kāśīviśveśvara temple	47	0	0
Bankāpur do. to Nagareśvara temple	18	0	0
Hāngal do. to Tārakeśvara temple	17	15	0
Haveri do. to Siddheśvara temple	25	14	0
Chaudadāmpur do. to Mukteśvara temple	15	0	0
Unkal do. to four-porched temple	25	0	0
Bijāpur District—			
Bijāpur, restoration of the Ibrāhim rauza	4,108	12	3
Do. do. of Gol Gumbāz	1,577	6	6
Do. constructing a trophy	2,293	8	8
Do. preparing glass frames for preserving old carpets in the Asār Mahāl	1,625	0	0
Do. providing lightning conductor for the mosque in the Ibrāhim rauza	531	6	0
Do. repairs to old Muhammadan buildings	3,085	14	10
Do. special repairs to Jal Mandir	610	9	0
Bādāmi, caretaker for the caves	72	0	0
Kolābā District—			
Rāigad, repairs to the *samādhi* of Śivāji	51	7	0
Revadaṇḍā, conserving ruins of buildings in the Portuguese fort ...	879	8	3
Kānarā District—			
Soṇḍā, providing a shed over the stone throne	350	0	0
Ratnāgiri District—			
Dābhol, special repairs to mosque	708	6	3
Sātārā District—			
Karād, maintaining a watchman for 54 Buddhist caves	98	14	6

* Omitted in the Superintending Engineer's list.

Indus Left Bank Division.

	Rs	a	p
Hyderabād District—			
Hyderabad, caretaker for Ghulām Shāh Kalhora's tomb ...	84	0	0
Do repairs to Nur Muhammad's tomb	1	12	0

Indus Right Bank Division.

	Rs	a	p
Karachi Canals District—			
Karachi, ordinary repairs to Napier obelisk, Detention Camp, Kiamari*	20	10	6
Taṭṭā, caretaker for tombs on Makḷi hills ..	109	7	3
Dabb, repairs to monuments* .	4	11	2
Miāni do *	59	14	3
Khudābad, repairs to Jāmi' masjid .	65	0	0
Do do. Yar Muhammad's tomb	29	12	0

Archaeological Excavation

	Rs	a	p
Excavation work at Naśik and Parjapur near Marol in Thanā District ...	271	6	0
Total .	29,844	5	2

10. The list of works it is proposed to take in hand during the year 1908-1909 is as follows They are listed in order of urgency —

Works proposed

(From Provincial Revenues)

	Rs.
Northern Division—	
Presidency—	
Ghārapurī, ordinary repairs etc to Elephanta Caves	2,200
Do do to Custodian's quarters ...	100
Do do to Assistant's do ..	20
Ahmedabād—	
Ahmedābad, maintaining caretakers for the Archæological buildings ...	150
Kaira and Panch Mahals—	
Champāner, watchman's pay ..	100
Central Division—	
Poona—	
Kārli, ordinary repairs to caves and Custodian's pay ..	550
Nasik—	
Nāsik, ordinary repairs to caves and caretaker's pay	134
Indus Right Bank Division—	
Karāchi Canals—	
Taṭṭā, caretaker's pay for tombs on Makli hills .. .	120
Indus Left Bank Division—	
Central Hyderābad Canals—	
Hyderābad, caretaker's pay for Ghulam Shah's tomb .	84
Do do Nabikhān's tomb	40
Southern Division—	
Bijāpur—	
Badāmī, caretaker's pay for the caves ..	72
Bijāpur, pay of Curator of Museum	120
Do. current repairs to the Nagarkhana (Museum) ...	*250*
Do. constructing trophy stand of guns .. .	1,000
Belgaum—	
Degām, special repairs to old temple	1,150
Dhārwār—	
Gadag, special repairs to temple of Someśvara	300
Do. do. to Sarasvatī's temple	1,400
Northern Division—	
Kaira and Panch Mahāls—	
..	1,150
.. ...	1645
...	1,685
Do do to eastern gateway ...	370

* Omitted in the Superintending Engineer's list.

	Rs.
Central Division—	
Poona—	
Junnar, ordinary repairs to the caves	70
Bhājā do. do.	100
Beḍsā do. do.	100
Khāndesh—	
Pāṭaṇ, repairs to Maheśvara's temple	200
Poona—	
Singarh Fort, ordinary repairs	100
Junnar, ordinary repairs to Śivaneri fort	150
Northern Division—	
Ahmedābād—	
Ahmedābād, lump sum for repair works at Ahmedābād and Baṭwā ...	3,500
Southern Division—	
Bijāpur—	
Bijāpur, current repairs to old buildings	1,000
Central Division—	
Khāndesh—	
Thālner, special repairs to the tombs	750
Southern Division—	
Bijāpur—	
Bijāpur, special repairs to the Jal Mandir	1,390
Total ...	20,000
In addition to the above an allotment of Rs. 1,200 is sanctioned from Provincial Revenues for special repairs to Jāmiʿ masjid at Broach	1,200
Total ...	21,200

(*From Imperial Revenues.*)

	Rs.
Northern Division—	
Presidency—	
Ghārāpurī, special repairs to the Elephanta Caves	4,703
Southern Division—	
Bijāpur—	
Bijāpur, glass frames for museum	1,740
Do. restoring the cornices of Gol Gumbaz, south side	2,900
General excavation	2,000
Total ...	11,343
From Provincial Revenues ...	21,200
Grand Total ...	32,543

Bijapur.

11. The restoration of the great cornice of the Gol Gumbaz on the south side, at Bijāpur, which has been in hand for some years now, is not yet finished, but it is hoped that it will be completed this year. I have recommended that, when it is finished, the work be stopped, and the other remaining three cornices be left as they are, or only very urgent slight repairs be done. The south cornice has made a big hole, each year, in our grant, and other work, elsewhere in the Presidency, is in need of funds.

12. The Jod Gumbaz, one of the finest buildings in Bijāpur and in exquisite proportion, which had for many years been used as the Executive Engineer's residence and office, was to have been restored during the year to ts original condition, but, unfortunately, that work has been postponed owing to the Judge taking up his quarters there, not being satisfied with the bungalow constructed for him. It was understood to be a temporary occupation, and I trust Government will not allow it to be used as a residence longer than is absolutely necessary.

13 Printed conservation notes upon necessary repairs were prepared and sent in to the Collectors and Executive Engineers

Conservation Notes.

Ahmedabād, [illegible]

to the Politic [illegible]

temples at Khajarabā and Somanath-Pattan Copies of these are attached to the Report for the persual of Government Other manuscript notes have been sent in from time to time upon lesser works

14 One hundred and sixteen estimates have passed through my hands for conservation works in the Circle, nearly all of which have been approved and passed on Copies of all these have been made and retained in the office

Estimates

15. Further reports upon the use of the scrub eradicator, recommended in my Progress Report for the year 1905-1906, are as follows —The Executive Engineer, Surat and Broach says "The scrub eradicator composition was tried in this district. It is effective in removing moss and small shrubs, but it does not remove roots of small trees, thorns, etc" The Sub divisional Officer, Haveri, prefers the Atlas fluid supplied by Messrs Croft, Modi & Co., Bombay The Executive Engineer, East Khandesh, made experiments on a small scale with the scrub eradicator on tree growths and weeds in old masonry with satisfactory results From Poona a favourable report comes in, saying that the eradicator had been used on many occasions and has generally been found successful. The Executive Engineer, Thana, says "It seems to have some effect on thin and soft vegetable growth, but none on shrubs" In Kaira it is found to act only on small shrubs and small roots, but its effect is only temporary, and they grow again. It is no use on prickly pear, and on the whole the preparation is not useful.

Scrub eradicator

16 The reports this year, as well as last, are generally not in favour of its use upon large shrubs and such roots as are generally found in old masonry. The Atlas fluid and other eradicators might be tried and reported upon

IV.—BOMBAY. NATIVE STATES.

17. The Political Officers in charge of the following Agencies report that no conservation work has been carried out during the year —Rewā Kāntha, Mahi Kantha, Palanpur, Cutch and Savantvadi

Rewa Kantha Mahi Kantha Palanpur, Cutch Savantvadi.

18. In Kathiāwār the Political Agents for the Hālar, Gohilwad and Sorath Prants send in blank returns.

Kathiawar

V.—CENTRAL INDIA.

19. The Political Agent, Bhopawār, sends the following list of works carried out during 1907-1908 at Māndu and Dhār —

DHAR Mandu.

	Rs	a.	p.
Mandu—			
Hindolā Mahal	4	0	0
Tower of Victory	666	1	5
Hoshang's tomb	1,395	15	6
Dilāwar Khān's mosque	14	10	10
Jahāz Mahāl	201	11	0
Malik Mughis' mosque	500	0	0
Tārapur Gate	735	6	5
Bāz Bahādur's palace	669	9	11
Daryā Khān's mosque	14	0	11
Hāthi Pol	100	0	0
Dhār—			
Lat masjid	40	2	6
Kamal Molana mosque	40	0	0
	4,411	10	6

VI.—RAJPUTANA.

SIROHI, Abu.

20. The work of repairs at the famous Dilwārā temples at Mount Ābū still goes on very slowly. One large new lintel has been fixed in position, and another has been prepared and is ready to be put up. Pendant flowers, where missing from the large ceilings, have been replaced and other minor repairs carried out. Owing to the continued illness and absence of the Manager work was much delayed. Some six to eight masons have been employed daily. One door, after the design sent in by me, has been received from Ahmedābād, and has been fixed up in the doorway of cell shrine No. 11 in Vimala Śāh's temple. Mr. Baxter, the Executive Engineer, continues to superintend the work, and in him the temple authorities have a very sympathetic and enthusiastic adviser. I visited the temples in April, 1907, and, again, in November last.

JAISALMER, Ratansar.

21. In the Jaisalmer State the only work carried out was to the old Ratansar tank, which is said to be of historical and archæological interest. The repairs were done under advice from the Resident, Western Rājputānā States.

BIKANER, Hanumangarh.

22. The work on the Hanumāngarh Fort, mentioned in my last Report, has been continued under the sanction of the Mahkmā Khās and under the supervision of Thākur Jioraj Singh, officer in charge of the fort. Repairs were also carried out, under the same authority, to the Tekri of Rāo Bikāji on the south-west side of the city of Bikāner.

KOTAH, Kotah.

23. In Kotāh State repairs were made to the temple of Padamnāthji near the Kishorepura gate of Kotāh city, under instructions from the Kotāh Darbār. This is hardly archæological conservation, the temple being of no interest from that point of view.

JHALAWAR, Chandravati.

24. A general clearance around the ruins at Chandrāvatī near Jhālrāpāṭan in the Jhālāwār State has been made by road gangs under the instructions of the Divāṇ of Jhālāwār.

MEWAR, Chitor.

25. In the Mewār State work has been continued upon the restoration of the fort walls of Chitor. Great sums have been expended upon this work of modernizing the walls and gates by His Highness the Mahārāṇā. The sum of Rs. 20,000 was spent on the restoration of the Jaina tower upon the hill, which work has been completed. The gratitude of not only archæologists, but all lovers of what is beautiful in art, is due to His Highness for the very liberal and ready manner in which he has responded to the appeal on its behalf. If he could see his way to grant just a trifle more for cleaning up the surroundings of the other fine old ruins on the hill and doing a few necessary repairs, it would be a very great matter. Little has been done to save these buildings since the times of Rāṇā Mokalji and Rāṇā Kumbha, both of whom did much.

VII.—HYDERABAD. DECCAN.

Gulburgah.

26. The only work reported from this State is that of white-washing and providing Shāhābād stone flooring to the Haft Gumbaz in the Gulburgāh District, at a cost of Rs. 427-8-0.

VIII.—PROTECTED MONUMENTS.

27. I am sorry to have to report very little progress under this head. I have recommended monuments from time to time for inclusion in the list of Protected Monuments, but the matter has not gone much further, so far as I know, than the respective Collectors' recommendation to Government. This may be due, in great measure, to the uncertainty regarding the proper working and application of the Act. Draft rules for this purpose were drawn up some two years

ago in the Director General's office at Simla, and were submitted to the various Governments for their opinion, but I have not heard how much further the matter has progressed ... ules for the working of the Act all else will be p ... too, are often at a loss to know what monument ... should not be difficult, if our Revised Lists of Antiquarian Remains are taken as a guide, and those monuments selected which are classed I*a* or I*b*, excepting only those which are in the hands of private individuals or communities, and are being regularly and fully used for any religious purpose for which they were originally erected There will be some, even in the II*a* and II*b* classes, and even in the III class, worthy of being protected as long as they last, although they may be in too advanced a state of ruin or decay to have much or anything done to them in the way of repairs It does not follow that a monument, because it is in the III clas , should always be utterly neglected Though a total wreck, or just a heap of ... liar and ... beyond ... 3 of the Act, for the results of fixing up a copy of the notice under section 3 (2) save him from making any mistake in the matter I am, however, adding below a list of such monuments as I think might be placed upon the list The page and number references relate to those of the *Revised List of Antiquarian Remains in the Bombay Presidency*, 1897.

Central Division

Poona District—

Old European tombs, page 8 (omitting last sentence)
Kārlī Caves page 8
Bhāja Caves, page 8
Bedsa Caves, page 9.
Śelārvādī Caves, page 9.
Lohgadh Fort, page 9,
Visapur Fort, page 10
Rajmāchi Fort page 10
Junnar Caves, page 14
Junnar, Śivaneri Fort, page 15
Junnar, Habshi tomb near Afiz Bāgh, page 15
Junnar small pyramidal tomb close to last, page 16

Sātārā District—

Satārā Fort, and old *wadā* within, page 21
Afzal Khān's tomb at Partābgadh
Kundal Caves, page 29.
Karād Caves, page 30

Ahmednagar District—

Ahmednagar	Damri Masjid, page 32
Do ..	Salābat Khān's tomb, page 32
Do	Fariā Bāgh palace page 32
Dhoke . .	The Dhokeśvara Cave, page 32.
Pedgāon ...	Temple of Lakshmī-Narayana, page 35.
Do	Temple of Bāleśvara page 35
Bāmini ...	Hemadpantī tank page 39
Kokamthān	Old temple, page 39
Ratanvādī ...	Temple of Amritesvara, page 41
Harischandragadh	Caves and old temple, page 42

Sholāpur District—

Sholapur .	The old fort, page 43
Pandharpur	Old temple in the town, being used as a police *chauki*
Velāpur	Old temple and *viragals*, or sculptured memorial stones by the roadside just outside the village, page 43
Do ...	Old double shrined temple, on the far side of a tank near the last, page 43

Nāsik District—

Nāsik	Pāṇḍu Lenā Caves, page 45
Tringalvadi ...	Caves, page 48
Sinnar	Temple of Gondeśvara page 49
Do ...	Temple of Āesvara, page 50
Ankāi ...	Caves page 52
Jhodgā ..	Old temple of Mānikeśvara, page 52

West Khāndesh District—

Balsāṇe	...	Old temples, page 54.
Bhāmer	...	Fort and Caves, page 55.
Thālner	...	Old tombs, page 57.

East Khāndesh District—

Sangameśvara	...	Old temple, page 61.
Eraṇḍol	...	Pāṇḍavas' *wāḍā*, page 58.
Pāṭaṇ	...	Temple of Maheśvara, old site, and other ruins, page 62.
Vāghlī	...	Temple of Mudhāidevī, and 3 inscribed slabs in Kṛiṣṇa's temple, page 64.

Northern Division.

Ahmedābād District—

Ahmedābād	...	Ahmad Shāh's mosque, page 67.
Do.	...	Jāmi' Masjid, page 67.
Do.	...	Rāṇī Sipri's mosque and tomb, page 68.
Do.	...	Tīn Darawāzā, page 68.
Do.	...	Azam Khān's palace, page 68.
Do.	...	? Muhāfiz Khān's mosque, page 68.
Do.	...	Tombs of the Queens of Ahmed Shāh, page 69.
Do.	...	Sidi Sayyid's Masjid.
Do.	...	? Sidi Basir's *minārs*, page 70.
Do.	...	Brick *minārs* at the Railway station, page 71.
Do.	...	? Miyān Khān Jahān's Masjid, page 73.
Do.	...	Daryā Khān's tomb, page 77.
Do.	...	Achyut Bibi's mosque and tomb, page 77.
Do.	...	Mir Abu Turāb's tomb, page 77.
Do.	...	Sayyid Usmān's mosque and tomb, page 77.
Do.	...	Miyān Khān Chisti's mosque, page 78.*
Do.	...	Malik Alam's mosque, page 78.
Do.	...	Bābā Lului's Masjid, page 78.
Do.	...	Rauza of Azam Khān and Mozam Khān, page 78.
Do.	...	? Ibrāhim Sayyid's Masjid, page 78.
Do.	...	Bibi Ji's Masjid at Rājpur Hirpur, page 79.
Do.	...	Malik Isan-Ul-Mulk's mosque, page 79.
Do.	...	Mosque a furlong or so to south of latter, page 79.
Do.	...	Stone step-well near latter, page 79.
Do.	...	Dādā Harir's mosque, tomb and well, page 80.
Do.	...	? Mātā Bhavānī's well, page 80.
Do.	...	The Dutch tombs, page 81.
Do.	...	The palace, harem and tank at Sarkhej, page 81.
Do.	...	All the old tombs at Batwā, page 81.
Paldi Kochrab	...	The small stone mosque, page 83.
Adālaj	...	The step-well, page 81.
Viramgām	...	The Monsar talāv, page 86.
Dholkā	...	The Khān Masjid, page 86.
Do.	...	The ruined building near the Tankā Masjid, page 86.
Do.	...	The Multāv tank, page 86.

Kairā District—

Mehmadābād	...	Tomb of Mubārak Sayyid, page 93.
Do.	...	The tombs of Saifu'd-din and Nizāmu'd-din, page 93.
Do.	...	The Phir or *Bhāmaria* well, page 93.
Kapaḍvanj	...	The *torana* arch and *kuṇḍa* near the clock tower, page 94.
Do.	...	Jāmi' Masjid, page 94.
Sarnal	...	The old temple of Galteśvara, page 94.
Borsaḍ	...	Old step-well, page 95.

Panch Mahāls District—

Champāner	...	Jāmi' Masjid, page 97.
Do.	...	Sakar Khān's *dargāh*, page 97.
Do.	...	Shahr-ki Masjid, page 97.
Do.	...	Māṇḍvi, or custom house, page 97.
Do.	...	East and south Bhadr gates, page 97.
Do.	...	Naginā Masjid, page 97.
Do.	...	Bāwā Man's mosque, page 97.
Do.	...	Kajuri Masjid, page 97.

* This should certainly be acquired from the Railway Company and be restored to its original condition. It has been converted into a dwelling house.

Panch Mahals District—*continued*

Champaner	..	Kevada Masjid, page 97
Do	..	Lili Gumbaz-ki Masjid, page 97.
Do.	...	Ruined Jaina temples page 97.
Do	...	Jepure Masjid, page 97
Pavāgaḍh	..	Fort and buildings, page 97
Halol	...	
Do	...	
Do	...	
Desar	...	
Bhavaka	...	Old ruined temple, page 98
Lilvadeva	...	Old ruins at—, page 98
Ratanpur	...	Old temple with sculptured screen, page 98

Broach District—

Broach	...	? Old Jāmiʿ Masjid, page 99
Do.	...	Dutch tombs, page 100.
Do.	...	? Kothi or Dutch Factory, page 110.

Surat District—

Surat	...	
Do		
Do	...	
Suhali	...	

Thana District—

Ṭhaṇa	.	Fort, page 108
Borivli		
Do	.	
Do	..	
Magathana		
Ambiwli	.	
Kondivte	...	
Bandora	..	Portuguese fort at point, page 110
Ambarnatha	..	Ambarnātha temple, page 110
Pulu Sonala	..	Caves, page 111
Bassein	..	All old Portuguese remains in the fort, page 111.
Arnalā	...	Fort, page 112.
Mahuli	..	Fort, page 113.

Presidency District—

Elephanta	...	Caves, page 207
Bombay	...	Fragment of the old fortification near the European Hospital

Southern Division.

Belgaum District—

Belgaum		Old Jaina temple in the corner of the Commissariat storeyard, page 115
Do.	...	Old Jaina temple outside the Commissariat storeyard, but close to it, page 115
Do	...	Remains of old Hindu temple near the barracks at one time used as a Sergeants' mess and labelled Quarters No 2, page 115
	...	
	..	
	..	

Dhārwār District—

Adaragunchi	...	
Unkal	...	
Gadag	...	
Do.	...	
Betgeri	...	
Lakkuṇḍi	...	
Do	..	
Do.	.	
Do.	.	
Dambal	...	
Do.	...	
Bankāpur	...	

Dhārwār District—*continued.*

Hāngal	...	The old temples in the fort, page 135.
Haveri	...	Old temple of Siddheśvara, page 140.
Rāṇebennur	...	Stone circle, page 141.
Chaudadampur	...	Old temple of Mukteśvara, page 141.
Motibennur	...	Dolmen in the village, page 142.

All inscription slabs classed I and II as far as possible.

Bijāpur District—

Bijāpur	...	Jāmi' Masjid, page 153.
Do.	...	Batula Khān's Masjid, page 153.
Do.	...	Yusuf's old Jāmi' Masjid, page 154.
Do.	...	Ali Shāhid Pir's Masjid, page 154.
Do.	...	Mustafā Khān's mosque, page 154.
Do.	...	Nau Gumbaz, page 155.
Do.	...	Andu Masjid, page 155.
Do.	...	Zanjiri or Malika Jahān Begam's mosque, page 155.
Do.	...	Bukhāri Masjid, page 155.
Do.	...	Zamrud Masjid, page 155.
Do.	...	Karim-ud-din's mosque, page 155.
Do.	...	Old mosque in the Collector's compound, page 156.
Do.	...	Makkā Masjid, page 156.
Do.	...	Chinch Diddi Masjid, page 156.
Do.	...	Ibrāhim's Jāmi' Masjid, page 156.
Do.	...	Ikhlās Khān's mosque, page 157.
Do.	...	Chotā Asār mosque, page 157.
Do.	...	Dakhani Idgāh, page 157.
Do.	...	Rangi Masjid, page 157.
Do.	...	Pār Khān's Masjid, page 161.
Do.	...	Dhai Wāḍi Masjid, page 161.
Do.	...	Gagan Mahāl, page 164.
Do.	...	Sāt Manzli, page 164.
Do.	...	Mihtari Mahāl, page 167.
Do.	...	Mubārak Khān's Mahāl, page 168.
Do.	...	Gol Gumbaz, page 168.
Do.	...	Ali I Rauza, page 169.
Do.	...	Green stone tomb, page 169.
Do.	...	Ali II Rauza, page 170.
Do.	...	Jod Gumbaz or "Two sisters," page 170.
Do.	...	Tomb of Pir Shaikh Hamid Qadir, page 170.
Do.	...	Malik Sandal's tomb, page 170.
Do.	...	Kamrakhi Gumbaz, page 170.
Do.	...	Sikandar Shāh's tomb, page 170.
Do.	...	Kishwar Khāṇ's tomb, page 171.
Do.	...	Grave of Aurangzib's wife in the Nau Bāgh, page 171.
Do.	...	Haji Hasan Sāheb's tomb, page 172.
Do.	...	Chānd Bāori, page 174.
Do.	...	Tāj Bāori, page 174.
Do.	...	Gumat Bāori, page 174.
Do.	...	The old water towers, page 175.
Do.	...	The Bari Kamān, page 176.
Do.	...	Ambar Khāṇa, page 176.
Do.	...	Sonahri Masjid, page 178.
Do.	...	Mosque No. 314, page 178.
Do.	...	Mosque No. 329, page 179.
Do.	...	Khidaki Masjid, page 179.
Do.	...	Ibrāhimpur Masjid, page 179.
Do.	...	Mosque No. 366 at Aināpur, page 180.
Do.	...	The group of the Ibrāhim Rauza, page 180.
Do.	...	Moti *dargāh*, page 180.
Do.	...	Haidar Khān's tomb, page 180.
Do.	...	Shāh Navāz Khān's tomb, page 180.
Do.	...	Afzal Khān's wives' tombs, page 181.
Do.	...	Afzal Khān's cenotaph, page 181.
Do.	...	Jahān Begam's tomb, page 181.
Do.	...	Ain-ul-Mulk's tomb, page 181.
Torweh	...	The Nauras or Sangat and Nāri Mahāls, page 179.
Kumaṭgi	...	The water pavilions, page 182.
Aihoḷi	...	Temple of Meguti, page 183.
Do.	...	The caves, page 183.
Do.	...	Durgā temple, page 184.
Do.	...	Galiganātha temple, page 184.
Do.	...	Old temple in field between last and the village and to south-west of latter, page 184.

Bijāpur District—*continued.*

Place		Description
Aihoḷi	...	Old temple near Galiganātha.
Do.	..	Dolmen near Galiganātha.
Do.	..	Rāmlinga group, in field No. 75.
Do.	...	Two-storeyed Jaina temple and cave in hill-side just under Meguti.
Do.	...	Huchchimalligudi temple, in field No 276
Do.	...	Old temple with white-washed front in the village, in three bays of the ceiling of which are represented a Nāga Rājā, Śiva on his bull, and Brahmā seated upon his goose respectively
Do.	...	Upwards of twenty dolmens on the hill beside Meguti's temple.
Bādāmi	...	The Jaina and Vaiṣṇava Caves, page 186.
Do	...	Old temple on the north fort
Do.	...	Old temple on a knoll below the north fort.
Do.	...	Old gun lying in the large western bastion of the south fort.
Do	...	The Bhūtanātha group of temples on the east of the tank.
Pattadakal	.	The temple of Pāpanatha, page 187.
Do.	...	? The temple of Sangameśvara and inscribed tablet therein

Karwār District—

Place		Description
Banavasi	..	Nāga stone with Pāli inscription at the temple of Madhukeśvara, page 189 No (12)
Bilgi	...	Jaina *basti* of Pārśvanātha, page 191.
Murdeśvara	...	A row of well sculptured *viragals* or memorial stones, page 193
Bhaṭkal	...	Temple of Jattapā Nāyakana Chandranātheśvara, page 195.
Do.	...	Temple of Ketapai-Nārāyaṇa, page 194.
Do	...	[illegible] 196.
Gersappā	...	[illegible]
Do	...	[illegible]

Ratnagiri District—

Place		Description
Dabhol	...	Old mosque near the sea, page 199
Suvarṇadurg	...	Fort, page 203.

Kolābā District—

Place		Description
Alibāg		Old fort, page 206
Korle	...	Old fort, page 206.
Revadandā	...	Old fort and ruins within, page 206
Nagothana	...	Old Musalman bridge, page 207
Kudā	...	Caves, page 207.
Rāyagadh	...	Fort page 207.
Pāl	...	Caves, page 208.
Kondāṇe		Caves, page 208.
Ambivali	...	Cave, page 208
Kotali	...	Fort and two iron and one bronze gun, page 209.

Sind.

Karachi District—

Place		Description
Taṭṭā	...	The tombs on the Makli Hills, page 210
Do	..	The Dabgir Masjid, page 213.
Do	...	Old European grave near the bungalow.
Khudabād	...	Old Jāmi' Masjid, page 213.
Do.	...	Tomb of Yar Muhammad Kalhorā, page 214.

Hyderabad District—

Place		Description
Hyderabād	...	[illegible]
Daulatpur	...	[illegible]
Brāhmaṇabād	.	[illegible]
Depar Ghangro	...	The mound and ruins, page 216.

Sukkur District—

Place		Description
Sukkur	...	Mir Māsum Shāh's tomb, page 219.
Do	...	*Minār* near the last, page 219.
Do	...	Some ruined buildings with tile work close to the [illegible] bungalow.
Rohri	...	Site of the ancient city of Alor, page 220
Vijnot	.	Site of an old city, page 220.

Thar and Pārkar District—

Place		Description
Gori	...	? Old Jaina temple, page 222
Bhodesar	.	Old Jaina temples, page 222.
Viravah	...	The ruins of Pari-Nagar, generally, page [illegible]

28. The above list may not be absolute There may [illegible] I have not yet seen, worthy of being included, and I [illegible] Officers would kindly bring any such to my notice Th[illegible]

a query (?) are doubtful, not on the score of merit, but on the possibility of getting them listed, owing, perhaps, to their being still in regular religious use. It must be remembered that the list is not an official sanctioned list; it is only my own proposed list, which is open to alteration as circumstances may require. It is but a general answer to the many queries I get as to which monuments ought to be "Protected" in different districts.

IX.—EXCAVATION.

29. In compliance with the wishes of Government, conveyed in their Resolution No. 6625 of the 7th November last, paragraph 4, excavation work was carried on at Nāśik and on the site of Parjāpur, near Marol, in the island of Salsette. An account of this is given in Part II of this Report.

X.—ORIGINAL EXPLORATION.

30. The only original work done during the last season was at the old temple of Brahmā at Kheḍ-Brahma in Īḍar territory. This place had never been visited by us before, nor by anyone capable of examining the building properly. Shrines to Brahmā are very few; and since it is understood that Brahmā is not, as a rule, worshipped, it is necessary, upon hearing of such a temple, to examine it in order to ascertain whether it was orginally built for his worship, or has only been converted to that use in later times. As I have already written an account of this particular temple for the Survey *Annual*, I shall say nothing more about it here, other than that I had every reason to believe, after examining it, it was a genuine original Brahmā temple.

31. My excavation work at Nāśik and Parjāpur might also be included in original exploration.

32. Mr. Bhāndārkar's work as detailed in Part II was, of course, entirely original investigation.

XI.—EPIGRAPHY.

33. The following is Mr. Bhāndārkar's summary of the year's epigraphical work as carried out in the circle :—This season, *i. e.*, from April 1907 to March 1908, eighty inscriptions were copied, of which three are copper-plate grants and the rest are engraved on stone. Most of the latter belong to the Chāhamānas of Nāḍol and Jālor; and of these some refer themselves to the reigns of the Chāhamāna kings, for whom we so long had found no inscriptions, and others give us entirely new names not traced in previous records, not even in the Sūndhā hill inscription of Chāchigadeva (*Ep. Ind.* Vol. IX, p. 70 ff.). Thus, of Jojala two inscriptions were found, supplying for him a date V. E. 1147 (A. D. 1090). Of Aśvarāja again, two epigraphs were discovered, specifying the dates V. E. 1167 and 1172. The names, though not the dates, of these kings are known to us, but the princes, who are known to us for the first time, are Kaṭuka and Rāyapāla. The name of the first occurs in three inscriptions, in two of which he is spoken of as *yuvarāja* or heir-apparent and son of Aśvarāja, the third giving him the date 31, which, if taken as a Siddha-saṁvat, becomes equivalent to A. D. 1143. Of Rāyapāla no less than seven inscriptions have come to light, with dates ranging from V. E. 1189 to V. E. 1202. At Sānchor, again, an inscription was found, which gave an account of an entirely new Chāhamāna family. Another stone-inscription, which may perhaps be noticed in passing is that of the Paramāra king Pūrṇapāla, found at Bhaḍuṇḍ and bearing the date V. E. 1102. Of the copper-plate inscriptions two are worthy of note. One of these was found at Daulatābād in the Nizām's dominions. It registers a grant made in Śaka 715 (A. D. 793) by the Rāshṭrakūṭa Śaṅkaragaṇa, cousin of Dhruva who was then the paramount sovereign. The second was originally found at Hānsoṭ in the Broach District. This also is a charter issued from Bhṛigukachchha (Broach) by one Bhartri(tṛi)vaḍḍa II of the Chāhamāna dynasty. It speaks of Nāgāvaloka as his overlord, and mentions the date 813, which, if referred to the Vikrama era, corresponds to A. D. 756.—D. R. B.

XII —NUMISMATICS

34 The revised rules regarding the working of the Treasure Trove Act, referred to in my last Progress Report, paragraph 39, were issued during the year with the Bombay Government Resolution No 5522 of the 10th of September last, in the General Department

35 In this resolution Government [illegible] the Arc[illegible] [illegible]ouring [illegible] will go forward more rapidly as soon as the work connected with the preparation of this Report and other urgent matters are out of hand

36 In my last Progress Report I have a note on the find of *larins* in the Ratnagiri District As the inscriptions upon these are very fragmentary, and have not been satisfactorily deciphered, I had hoped that such a unique opportunity would have been seized to try and read the superscription, since, with so many coins, I think it would have been possible to get at the whole inscription letters which did not appear on one specimen being found upon another The coins are now dispersed, and I have not heard whether this was done Officers in charge of Museums to which specimens were sent would be glad to have a copy of the restored superscriptions

Larins

37. In connection with the establishment of a new Museum at Indore, mentioned in the next section under 'Museums,' I have received packets of coins from time to time, from the Honourable the Agent to the Governor General in Central India, for examination and opinion as to whether they were worth keeping for the new collection I have thus examined and sorted 299 coins comprising 1 gold, 287 silver and 11 copper.

38. In November last Mr Simcox Collector of East Khandesh kindly presented our Museum with 46 copper coins, embracing specimens of ancient punch marked coins, Taxila coins, Indo Sassanian, Delhi Sultans and the Sultans of Malwa

39 Professor Gammie who is establishing the new Horticultural Gardens [illegible] to give me for our collection some 14 [illegible] times, within the fort by his Assistant [illegible] f the jungle Among them is o o [illegible] nbay East India Company piece, and some Maratha and Portuguese coins

Treasure Trove.

40 On the 15th March 1907, 5 gold and 32 silver coins were found at the village of Vejalpur in Kalol *taluka* Panch Mahals District

Panch Mahals

41. In December, 1906, 152 Chandavadi rupees were found at Gondavle Bk, *taluka* Man, Satara District in a dilapidated part of a house In the same district 39 old Hukeri coins were found in a house at Amnāpur, *taluka* Tasgaon, in May 1907

Satara

42 Treasure Trove consisting of 42 Chandavadi rupees was found buried under a tree at the foot of a hill near Digewadi, Patan *taluka*, in the Satara District, in the month of May 1907.

43. In the Poona City a man found 21 old silver Muhammadan coins, together with a few modern coins both counterfeit and true, in February 1906

Poona.

44 In the same district, at Junnar, 183 current Indian rupees were found buried in the back courtyard of a house, in April 1907

45 A further Treasure Trove was found in the wall of a house in Poona which had fallen It consisted of 68 current rupees together with sundry gold, silver, and brass ornaments.

46. A small copper pot containing 110 silver pieces called Ankuśi rupees, was found in July 1906 in the village of Tākeḍ Khurd in the Igatpuri *tālukā* of the Nāśik District.

Nasik.

47. Current coin to the extent of Rs. 16 was found in a house at Nāśik on the 21st June 1907.

48. On the 24th July 1907 Treasure Trove, consisting of eight Alamgiri rupees, was turned up by passing cattle in front of a house in the village of Bhilkot in the Mālegāon *tālukā* of the Nāśik District.

49. A rich find of gold ornaments was made at the village of Nandgāon, *tālukā* Māhim, in the Ṭhāṇā District, in May 1906. It consisted of rings, a chain, and a *pati* of the aggregate value of Rs. 1,180.

Thana.

50. In June 1907, fifty-four rupees of 1810 were found hidden underneath the *gāvthān* land at the village of Ḍāhāṇu, *tālukā* Ḍahāṇu, in the Ṭhāṇā District.

51. About the middle of May 1907, 10 silver coins of the Bāhāmani dynasty were found hidden in a field at Bagilge Dukervāḍi, Chandgaḍ *mahāl* in the Belgaum District.

Belgaum.

52. In the same district, in December 1906, 49 Panāli rupees were found in an earthen pot, hidden in the wall of an old ruined house in the village of Bhoj, Chikoḍi *tālukā*, Belgaum District, but was not advertised in the *Government Gazette* until January last.

53. A find of coin and ornaments was made, while the bricks of a fallen wall were being removed, in the Shāhpur Division of Ahmedābād. The coins consisted of 44 current and 14 " Sakai " (Sikka?) rupees.

Ahmedabad.

54. At the village of Soldhara, Chikhli *tālukā*, Surat District, 14 current rupees were found buried in the verandah of a house.

Surat.

55. Some 6 gold coins, apparently of a very ancient date, were discovered at the village of Mitho Dero, about 9 miles from Lārkhānā, in Sind, in August 1907.

Larkhana.

56. In the Narshingarh State in the Bhopāl Agency, Central India, 237 silver Mughal and Native State coins were found at the village of Kurawar.

Central India.

57. On the bank of a river in the village of Basudha, in the Bhāgelkhaṇḍ Agency, were found 16 coins, mostly of Mughal coinage.

58. Following is a statement supplied by the Honorary Secretary, Bombay Branch, Royal Asiatic Society, regarding the distribution of Treasure Trove coins during the eighteen months January 1907 to June 1908, in accordance with the request of Government in their Resolution No. 5522 of the 10th September 1907, paragraph 4. The distribution of Nahapāna coins was made by the Society according to the old Government of India list, the Government resolution, mentioned above, not having reached them in time, and coins were also sent to the following institutions not included in that list, *viz.*, the Bodleian Library, Societie Asiatique, the Fitzwilliam Museum, Cambridge, the K. K. Museum, Berlin, and the Rājkoṭ Museum, Kāṭhiāwār. Upon calling their attention to the later Government of India list and the Government of Bombay Resolution No. 6625, of the 7th November 1907, paragraph 8, sets of these coins were distributed to the following museums :—

Prince of Wales Museum, Bombay.
Peshāwar Museum.
Quetta Museum.
Ajmer Museum.
Rangoon Museum.
Bijāpur Museum.
Udaipur Museum.
Indore Museum.
Bhāvanagar Museum.
Junāgaḍh Museum.
Dhār Museum.

A summary of the results of the Treasure Trove Coins dealt with from January 1907 to June 1908 by the Honorary Secretary, Bombay Branch, Royal Asiatic Society.

The number of coins reported on and distributed under the Treasure Trove Act from January 1907 to June 1908 was 14,150. Of these 13,265 were received from the Collector of Nāśik, 356 from the Collector of Ratnagiri, 67 from the C [illegible] from the Collector [illegible] from the Collector [illegible] from the Collector of Belgaum. The coins are classified as follows :—

Metal	Ancient	Larins	Modern. Native States.	Moghul	Bahamani	Total.
Gold	...	...	...	6	...	6
Silver ..	13,624	356	33	70	10	14,093
Copper		...	34	17	...	51
Total ...	13,624	356	67	93	10	14,150

and they have been distributed as shown below —

Institutions.	Gold.	Silver	Copper	Billon	Total
The Prince of Wales Museum, Bombay	3	40	2	...	45
The Indian Museum, Calcutta .	2	44	3	...	49
The Madras Museum	1	40	2	..	43
The Provincial Museum, Lucknow		38	2		40
The Lāhore Museum ..		37	2	...	39
The Nagpur Museum	..	34	2	...	36
The Public Library, Shillong ..	...	34	2	.	36
The Archæological Museum, Poona	..	33	2	.	35
The Peshāwar Museum ..		25	1	...	25
The Quetta Museum ...	...	25	1	.	26
The Ajmer Museum	..	25	1	..	26
The Rangoon Museum	...	23	1		24
Asiatic Society, Bengal	..	33	3	...	36
Bombay Branch, Royal Asiatic Society		33	3	.	36
The British Museum		22	2		24
For sale at the Mint, Bombay		13,166	20	.	13,183
Victoria and Albert Museum, Bombay		23	1		24
Karāchi Library and Museum	...	22	1		23
[illegible] mission of Government	.	387	...	..	387
Special presentation of Traikūtaka coins to Rev Mr H R Scott with permission of Government .	...	9		...	9
Total .	6	14,093	51	..	14,150

The most notable find was of the silver coins of Nahapāna, the first of the Western Kshatrapas, discovered in the Sinnar Tāluka of the Nāsik District. The Rev. Mr H. R. Scott, to whom the coins were sent for decipherment, had carefully go[illegible] and fully described th[illegible] No. 62 of the Society' [illegible]

An interesting find of silver wire coins occurred in the village of Saitawde in the Ratnāgiri District. The coins are called *Larins* from *Lar* a

Persian District at the head of the Persian Gulf where they were orginally produced. The *larins* that are found on this side of India are generally of Indian make, and believed to be of the Adil Shāhi dynasty of Bijāpur. The coin is of a curious shape, being a thick piece of silver wire doubled in the middle and flattened at the folded part to receive an impression.

An important discovery of a large quantity of silver coins was made near the village of Kazad in the Indāpur Tālukā, Poona District. They are all coins of the Traikūṭaka king Dahragaṇa (Dahrasena) (A. D. 465) except four which are of his son Vyāghragaṇa. The Rev. Mr. H. R. Scott has written a paper on the coins, and it will be published in the forthcoming number of the Journal.

Among the other coins may be mentioned 10 silver coins of the Bāhāmani dynasty found at Chandgaḍh Peṭhā in the Belgaum District. All the ten coins are in an excellent state of preservation. Two of the coins are of the first king of the dynasty 'Ala-ud-din Hasan Shāh Gangu Bahman, and eight of the second king Muhammad Shāh Bahman Ghāzi. The find, though small, is important as gold and silver coins of the kings of the Bāhāmani dynasty are scarce.

XIII.—MUSEUMS.

Bombay.

59. The competition for designs for the new Prince of Wales Museum, Bombay, produced sixteen designs—twelve from Indian and four from European Architects. One of the latter was chosen, but upon further examination it was found to work out to a cost greater than the funds at our command. It is now being ascertained whether a fresh design can be made which will come within our means. In the meantime objects of interest are being collected with which to stock the museum when ready. These are being stored for the present at the rooms of the Bombay Branch of the Royal Asiatic Society, and already comprise some 45 coins—3 gold, 40 silver and 2 copper—and 81 sculptures, images, and inscribed stones. These, of course, are in addition to the contents of the Poona Archæological Museum which will be transferred.

60. In the antiquarian section of the Victoria and Albert Museum, Bombay, the following additions were made during the year: 21 silver coins of Nahapāna, 2 silver wire coins (*larins*), 13 Indo-Portuguese copper coins, 9 East India copper coins, one copper Cambay coin, 2 copper coins of Cutch.

Poona.

61. The Poona Museum, in my own charge, has received the following additions to its coin collection: 6 gold, 95 silver, and 69 copper coins, embracing Gupta, Sikh, Mughal, Kshatrapa, Sindhi, Bengāli, Indo-Scythian, Bāhāmani and Bijāpuri specimens and coins of the French East India Company and Indian Native States. In addition to the coins the following objects were acquired, *viz.*, two black stone images, 3 brass images, one wooden gilt image of Buddha with box shrine, one enamelled tile from the mosque of Omar at Jerusalem, an inscribed slab from the Collector of East Khāndesh, and one old large brick from the Indore Darbār.

Bijāpur.

62. The Bijāpur Museum has been started, the objects, which had been stored in a godown under the Asār Mahāl, having been transferred thereto. Plate glass cases have been made for displaying the old Bijāpur carpets from the Asār Mahāl. A Curator has been placed in charge. Out before the building, upon a raised platform, has been arranged a gun trophy, in which are grouped many of the old guns of Bijāpur, together with some of the large columns and other sculptured blocks too big to be taken inside.

Rajkot.

63. The Honorary Secretary, Watson Museum of Antiquities, Rājkoṭ, Kāṭhiāwār, favours me with the following list of objects added during the year: 34 silver and 7 copper coins—Sassanian, Kshatrapa, Prussian, Native States, etc., and a copper plate grant, together with a number of impressions of inscriptions. Altogether 221 articles were acquired.

64 The Barton Museum, Bhavanagar, added to its collection a sealed copper plate grant of the Samvat year 208 found at Sodvadra village during the year

Bhavanagar.

65 In my last Progress Report I mentioned the proposed Museum at Indore I am now able, through the courtesy of the First Assistant to the Agent to the Governor-General, to state that the Indore Museum will be a Provincial one in every sense of the word It will be located in the old Daly College building as soon as negotiations for its purchase and suitable alterations are completed Proposals regarding future grants in aid and initial expenditure on furniture, etc, have been laid before the Government of India In the meantime coins and other objects are being collected for it.

Indore.

66 It was proposed to erect an open air enclosure to form a kind of museum sculptures which are now at Sanchi in the Bhopal State I left with Mr Cook, the State and, if possible, get a grant for it I hear that nothing has yet come of it

67 The Ajmer Museum has been started, and a Curator has been appointed, namely, Mr. Gaurisankar Hirachand Oza lately of the Museum at Udaipur He is an enthusiast in matters antiquarian and the Ajmer Museum has thus gained at the expense of the Udaipur Museum. Draft rules have already been drawn up for the conduct of its affairs

Ajmer

XIV —COMPILATION OF LISTS.

68 The gathering of material for the Lists of Remains in Rajputana is still being carried out by Mr Bhandarkar We are finding the country more fully stocked with ancient monuments than we had any idea of On reaching a spot already mentioned in some list or account, he usually finds remains in half a dozen other places in the vicinity that have never been brought to light and many of these of great interest The work is therefore slower than was anticipated, but it is thorough A detailed account of his last seasons work will be found in Part II of this report

69. Our own *Revised Lists of Remains in the Bombay Presidency* are being added to and corrected from time to time The greatest help we have yet [illegible] n, Collector of Dharwar send in from time to list one of the most accurate and complete in the book.

XV —PUBLICATIONS.

70 The portfolio of Sind enamelled tiles, mentioned in my last Report was issued during the year This was the only separate publication I have forwarded two articles for the *Annual*, one upon the restoration of the Jaina tower at Chitor and another upon the Dhamnar caves in Central India Another article I had in preparation at the end of the year upon the old temple of Brahma at Khed-Brahma in Mahi Kantha

[illegible] o *Epigraphia Indica*, Daulatabad plates of of Nagabhatta, and *il* he has contributed *hara* respectively

72 With reference to [illegible] ber last paragraph 5, I have t[illegible] great area embraced within o[illegible] and other material into monographs upon the Hemadpanti and Chalukyan temple work and other subjects, such as the Muhammadan architecture of Bijapur, th

remains in Sind, and Jaina remains in Kāṭhiāwāḍ and Gujarāt. It is to enable me to work up these that the subject of an extension of my service, after September 1909, has already been mooted by the Director-General of Archæology. It is only upon being relieved of the ordinary work of the Circle that I can satisfactorily concentrate my energies upon this work. The material for all these is ready, and only requires uninterrupted and sustained study to work it into proper form for publication.

XVI.—CONTRAVENTION OF STANDING ORDERS.

73. The Executive Engineer, Kairā and Panch Mahāls, drew my attention, in February last, to the fact that the Manager of the Jain Conference, lately held at Champāner, had, without permission, white-washed the western stone arched gates to Champāner. These are on the list of archæological remains. The Supervisor had written to the Manager asking him to have the whitewash removed, but whether this has been done or not I do not know. I have written to the Collector on the subject. This shews the necessity of having all ancient monuments of interest declared protected as soon as possible.*

XVII.—OFFICE LIBRARY.

74. The Office Library was increased during the year by the following works:—

First supplement to the Catalogue of Books in the Library of the Director-General, April 1904 to December 1905.
Index to do. do. (Issue 1905).
Do. do. do. (Issue 1906).
Stone Carving and Inlaying in the Bombay Presidency.
Code of Instructions for erection and testing of lightning conductors.
Bombay Gazetteer, Kāṭhiāwāḍ, Vol. VIII-B.
Catalogue of India Museum Coins.
Catalogue of the existing coins in the Nāgpur Museum.
Annual Progress Report of the Assistant Superintendent, Archæological Survey, Southern Circle (Epigraphy), for 1906-1907.
Do. Superintendent, Archæological Survey, Frontier Circle, for 1906-1907.
Do. Superintendent, Archæological Survey, Southern Circle, for 1906-1907.
Do. Superintendent, Archæological Survey, Burma Circle, for 1906-1907.
Do. Archæological Surveyor, Northern Circle, for 1906-1907.
Do. Superintendent, Archæological Survey, Northern Circle, for 1906-1907.
Do. Superintendent, Archæological Survey, Eastern Circle, for 1906-1907.
Annual Report of the Director-General of Archæology.
Indian Empire, Imperial Gazetteer, Vol. I.
Do. do. Vol. III.
Do. do. Vol. IV.
Conservation (General Instructions for the preservation of) of Ancient Monuments.
Notices of Sanskrit MSS., Bengal, Vol. III.
List of Sanskrit and Hindi MSS. at the Sanskrit College, Benāres, purchased during 1906.
Report of a second tour in search of Sanskrit MSS. in Rājputānā and Central India by Professor S. R. Bhāndārkar, M.A., 1905-1906.
Kārvāṇ Māhātmya, Sanskrit MS.
Śrīmāla-Purāṇa.
24th Annual Report of the Bureau of American Ethnology.
Bulletin No. 30, Part I A-M, of the Bureau of American Ethnology.
Bulletin No. 33 of the Bureau of American Ethnology.
Ancient Khotan by M. A. Stein, Vol. I.
Do. do. Vol. II.
Four sets Technical Art Series.
Journal of the Bombay Branch of the Royal Asiatic Society, No. 62, Vol. 22.
Medicine of Ancient India, Part I, Osteology, by Dr. A. F. Rudolf Hoernle.

* I have since heard from the Collector that this has been done.

· with Epigraphia Indo-Moslemica.

XVIII.—ANNUAL EXPENDITURE.

75. The cost of the working of the Western Circle of the Archæological Survey of India during the year was Rs. 22,366-12-3. The details are :—

	Rs.	a.	p.
Salaries	17,813	5	0
Travelling allowances	2,772	0	3
Contingent charges	1,781	6	3
Total Rs....	22,366	12	3

XIX—PROGRAMME FOR 1908-09.

Superintendent's Tour.

76. Unforeseen calls elsewhere permitting, I propose starting my next season's tour at Elephanta. Information has been sent me about a recent fall of a great mass of rock from over the front of the main cave, almost blocking the entrance. The Kānheri caves must also be visited to settle what should be done there to conserve them properly, and to come to some more definite understanding with the proprietor respecting their care and custody. I should then proceed to the Panch Mahāls to visit several places containing remains of interest that the Collector has written me about. These places are Bhavka, Richya, Ratanpur, Lilvadeva, and Desar. The ruined *harem* at Sarkhej near Ahmedābād has to be examined with reference to proposed repairs to it; and other buildings, on which work is progressing, will have to be inspected. After this I would take up Mudherā in the Kaḍi Division of H. H. the Gāikwād's territory which I have promised to advise upon. It is about fifteen miles west of Mehsānā station. On the way I have to visit the famous Adālaj well, 12 miles north of Ahmedābād. Thence I would look in upon the work progressing at the Dilwārā temples at Ābū, and continue north to Maṇḍor near Jodhpur where Mr. Marshall intends doing some excavation work and is anxious I should join him for a few days. It was here, the ancient capital of Mārwār, that Mr. Bhāndārkar, the season before last, stumbled upon some very early Gupta work. After this I would make my long deferred visit to Sind and Brāhmaṇābād, to excavate again on the site of the latter place and Vijnote, and inspect some of the more important buildings elsewhere requiring attention. Should I have time after this, I would devote it to Aihole and Paṭṭadakal in Bijāpur, and other places in the Dhārwār District. There is a long deferred visit due to Māṇḍu in Central India, a call for which I may have at any time. It has been twice put off on account of famine and plague. Work, again, is still going on at Khajarāhā, to which place I may possibly be called away.

Assistant Superintendent's Tour.

77. Mr. Bhāndārkar will probably have some little time with Mr. Marshall at Maṇḍor in order to get a lesson in excavation work. For the rest of his time out he will [illegible] his search for antiquarian remains in those parts of Rājputānā which he has not yet touched, and steadily work [illegible]. The part of the country he will tour through chiefly is that lying between Sirohi and Jodhpur, whose remains seem almost inexhaustible. Some of the places known to possess antiquarian remains are Barkānā, [illegible], [illegible], Pāli, [illegible], Rāmsen, Biṭhorā, Bāntā and Sojat.

[illegible],
Superintendent, Archæological Survey,
Western [illegible]

Poona, 27th July 1908.

PART II.

78. In previous Progress Reports I have already referred to the matter of staining new work in the repairs to ancient buildings, but I would still like to have one final word upon it, more especially as I have two good photographs to illustrate my contention. Opinion is divided on the point, even between those engaged upon the conservation of ancient monuments in Europe, and it is with all due deference to the opinions of such experts as may differ from me that I pen the following note.

Staining new work.

79. In the first place, I suppose it will be conceded that it is quite necessary, on occasion, to replace missing members such as pillars, capitals and lintels, and to close up gaps in wall surfaces when the original stones have fallen or crumbled away. Such repairs are, more often than not, absolutely necessary for the stability of the structure concerned. And these repairs may be roughly classed under two conditions—those to buildings in an otherwise perfect state, and those to such as are ruinous. In the former, I consider it would amount to vandalism to replace these parts with rough unsightly work. So long as the building stands in perfect condition, it has as much claim to have its repairs carried out in the style and spirit of the original, as far as it is possible to do so, as such monuments as Westminster Abbey have had in the many subsequent repairs and additions to them. If, in a pillared building, for example, in a row of beautiful columns the original builders substituted a plain square block for one of them, it would be looked upon as a serious blemish to the whole structure, and one would wonder what possessed the architect to allow such a thing. Does it, then, make any difference whether that square block was put in ten years after the construction of the edifice, or fifty, or five hundred? It is always a blemish, and, the more so, the more complete the structure is at the time. In the case of a ruin the substituted member should certainly be a plainer and simpler thing, as a newly carved copy of the original would look strangely out of place beside the mouldered, weather-worn and fragmentary remains. The repair in the latter case partakes of the nature merely of a support or prop to keep the building or parts together, and is looked upon as such. Again, in a living building, still used for its original purpose, and by a community over whom we have no control, who have a right to add or repair as they please, additions and alterations are sometimes needed for their present requirements. These are certainly better carried out under proper advice, in conformity with the original style, than in the manner likely to be followed by the people themselves, which is so often disastrous to the appearance of the building.

80. Conceding, then, as we cannot otherwise do, the necessity at times of substituting new for missing members and parts, and that, in certain cases, these parts should follow the style and feeling of the original work, the question comes in of staining this new work, when it is not possible to obtain materials approximating the tint of the old work. The whole end and aim of architecture, or decorative building, is to please the eye. If, then, we introduce anything into the composition of a design that offends, we render all our efforts at decoration futile, for the eye will be constantly drawn towards the offending spot, which will thus mar the *tout ensemble* of the work. In many repairs, such as those that have been carried out at Ahmedābād, a purely white stone, shaft or capital has been introduced to take the place of a missing one, which, though originally white, when fresh from the builder's hands, had, in the course of ages, weathered to an almost perfectly black tint. The white patches which result are exceedingly offensive, for they look like areas of white plaster, though the same stone, and, perhaps, from the same quarry as the original. In the course of ages these, too, will weather to the same tint, but, in the meantime, are they just to be left ugly eyesores upon the face of an otherwise exquisite façade? They are jarring notes in a beautiful harmony. Then, why may we not anticipate the work of time by toning down this harsh white by some staining mixture, which will last until the stone assumes its own weather stains? A darker stone or material might be used, but this is not always available. It is said that a close imitation of the original, in style and colour, is false, and such repairs are likely hereafter to

be mistaken for original work. But it need not be, if marked with a date in an inconspicuous place. It is not necessary to advertise our repairs upon a building by their very [illegible]. T[illegible] of recent work at the Sās[illegible] to prevent the whole mass o[illegible] said, and I think very few w[illegible] e stone as it came from the masons' hands.

81. In the case of repairs to the plaster work on domes or walls, no objection could surely be made to the toning down of the colour of the raw white new material by the admixture of some colouring ingredient. It is to be hoped the days are gone by when dark grey weather-stained plastered domes were repaired with pure white plaster, which wriggled up the cracks like streaks of lightning.

82. With reference to Government Resolution No. 6625 of the 7th November 1907, paragraph 2, I quote an extract from the Executive Engineer's (Bijāpur) letter No. D.-979 of the 3rd March 1907, to the Superintending Engineer, Southern Division:—

Stone workers at Bijāpur.

"2. *Paragraph 3 of the Government Resolution No. 4, General Department, dated 3rd January 1907.*—The stone-work required to replace the damaged portions of the cornice at the Jami Masjid, Gol Gumbaz, and Ibrāhim Rauza at Bijāpur, and other architectural restorations are being done satisfactorily by the workers locally trained for the purpose. Mr. Cousens, the Superintendent of [illegible] visit to Bijāpur, on the 6th ultimo, see[illegible] e progress and the nature of the work dor[illegible] necessity for importing stone carvers from Ahmedābād, as the procedure would enhance considerably the cost of the restoration. Mr. Cousens also expressed this same opinion."

83. This is correct; and my examination of the work since has confirmed this opinion. The ornamental chiselling is all geometric, and, for that reason, is much easier than that required upon such mediæval temples as we find in Gujarāt and Rājputānā. The work has been really well done, and at half the cost it would have been under imported masons. My omission to notice this matter in my last year's Progress Report was due to the short time in which I had to put the latter together before going on leave on the 1st June, when it was overlooked.

84. As already mentioned, in Section IX, Part I, of this Report, excavation work was carried on at Nāsik and at Parjāpur in Salsette. Government were desirous that some excavation work should be carried out in the Presidency proper as distinct from, and in addition to that proposed at Brāhmanābād in Sind, and in their Resolution No. 4 of the 3rd January 1907 they specified certain sites. Sites in the Presidency, likely to yield anything approaching the age of the unearthed Buddhist remains in the north of India are, as far as I know, very rare indeed, and are not found out of Sind. That there are sites as old there can be little doubt, but the Dakhan trap everywhere comes to the surface, or so near to it, that there is seldom any depth of soil upon it to cover much up. This is what I found both at Nāsik and Junnar—[illegible]

Excavation.

[illegible]

inscribed slabs, and fragments of fallen temples, [illegible] foundations of such temples are of little interest. [illegible] any depth, and consisted of shapeless or almost [illegible] [illegible] ttle would be [illegible] ites there [illegible] were seldom [illegible] monasteries, connected with the temples [illegible] amongst crooked streets lined with [illegible]

85. Nāśik and its neighbourhood were thoroughly examined. On the road from Nāśik to Govardhan, in a mango grove, the late Dr. Bhagwānlāl Indrāji found a conical mound, which he opened by sinking a shaft through its entire depth of twenty-six feet. From what he found—a broken earthen pot, within a rough circle of boulders, containing burnt human bones—it would appear to have been a prehistoric burial mound. I found two other somewhat similar mounds, certainly artificial, nearer Nāśik, on the same road, which he does not mention. The more likely one, in field No. 691, I opened, and went down to a depth of twenty-five feet into virgin soil without result. The bulk of the mound appeared to be made of a black viscid clay which, I understand, is only found in the adjacent river bed. I drove a slanting cutting from the south, and at the same time opened out a well in the centre of the mound as it now stands. On reaching virgin soil I probed all around the centre as far as I dared without risking the falling in of the sides upon the coolies. It is possible that there may be some such remains, as Dr. Bhagwānlāl found in the Govardhan mound, still within it; if so, the present centre cannot be the same as the original by a long way. This mound is about five hundred feet round the base. The second mound, which I did not open, is close beside the road on its south side, at the second mile and second furlong stone. Just beyond this on the other side of the road is yet another mound, rather shapeless, upon which is placed a small temple of Khaṇḍerāv.

Nasik.

86. The Parjāpur site, about a mile north of Marol village in Salsette island, was brought to my notice by Mr. S.M. Edwardes, I. C. S. who contributed an article upon it, under the title of, "The Dead City of Sashti," to *East and West* in April 1902. This site, which is bounded by the Salsette hills on the north, by a long ridge in which are the Koṇḍivṭe Caves on the west, a stream on the east, and Marol village on the south, is made up of patches of low rice fields in between irregular areas of rocky waste ground now more or less covered with palms and brushwood. Upon some of these latter spaces are vestiges of former Hindu temples of the fourteenth or fifteenth century. This site Mr. Edwardes seeks to indentify with a city called Partāppur or Pratāppar which Marāṭhi records state was built near the centre of Sashti (Salsette) by Pratāpdeva or Partāpdev, son of Bhīmadeva who fled from Devagiri to Salsette on the approach of 'Ala-ud-din Khilji. The site has, however, been wiped almost clean by the Portuguese, who found, in the ruins of the old temples, abundant material with which to erect their churches and convents, which themselves are now in ruins or have disappeared altogether.

Parjapur.

87. Near the centre of the site, on the west side of a tank, around which are indications of old buildings, excavation work was started, which resulted in our unearthing, just under the surface, the roughly squared masonry of the foundation of a fairly large building covering an area of 112 feet by 81 feet. From the few fragments of sculptured mouldings from the outer hall, I should say the latter was an addition of about the early part of the fifteenth century or end of the fourteenth, to an earlier temple. The whole building consisted of two principal parts almost identical in foundation plan. The eastern part, adjacent to the tank, shews a square inner room or shrine, twenty-three feet square, within the larger hall forty-four feet square, leaving a passage all around about eight and a half feet wide. Within the inner room are the four foundations of four pillars, forming a square. A doorway probably led out from this shrine into the larger hall, and another doorway from the large hall into a verandah which seems to have run along the front of the temple. The larger outer hall appears to have been added at a later time, for the front of the upper course of the foundation masonry of the verandah has been chiselled smooth, which would not have been the case if the outer hall had been added at the same time that the main building was erected. All this finished surface then became buried in the floor of the addition. Judging from the base blocks in the foundation, this outer hall must have been supported upon some thirty or thiry-six columns. Around the whole ran a low parapet wall, decorated on the outside with panels filled with lozenge shaped ornament. On to the south side of the main temple, at the east end, has been added a room. The remarkable thing about this site is that not a fragment of any image was found upon it.

88. There were no signs of any altar, against the back wall of the shrine,

A *dāgobā* would not have been out of place standing in the centre of the shrine, in the middle of the four pillars which stand at the corners of a square Such a shrine, on a very small scale, stood out on the platform before the caves, and its foundations are still
in a niche on the fro
were found above
on this site, which k
the country betwee
foundations of Buddhist temples with the old *dagobās* still lying on them.

89. At the south-east corner of the tank was another building with brick walls and the foundation blocks for pillars, the latter being grouped in fours. The area of what was unearthed was about forty-four feet square with blocks for thirty-six pillars. The alignment of the Tulsi water main to Bombay crosses it, and it has been cut into to form the masonry bedding for the pipe.

90. A few hundred yards east of this last site is the Sarpāla tank, on the east side of which are a few fragments and mutilated images of a Hindu temple, and into the wall across the outflow, at the south end, are built several more fragments. On the south of these two tanks are some seven or eight sites, with vestiges of foundations cropping up, and there is another, with a much corroded boundary stone, upon the hill to the east of these, or south-east of the first site.
are described in the *Gazetteer* There
f Vyaravali immediately under the caves,
ese names.

91. There is rather an interesting bit of sculpture upon one of the gates of Śivaneri Fort at Junnar. As is well known, this was the birthplace of Śivaji, but this event did not take place until after the fort had passed into the hands of the Muhammadans.

Sivaneri Fort.

Yādavas of Devagiri and the
under the governorship of
dynasty, about A. D. 1185.
The Marātha commandant refused to give over the fort to Malik Ahmad who at once besieged and took it. It is said that the capture of Sivaneri Fort was of the greatest importance to him as five years' revenue of Mahārāshtra was stored in it "The treasure enabled Ahmad to make rich presents to his officers and troops and helped him to secure all the places of strength in west and south-west Poona. On his father's assassination he assumed the title of Nizām-ul-Mulk Bhairi."*

92. What I wish now to draw attention to is the sculptured panel upon the wall to the north side of the second gateway leading up to the fort from below. It represents a lion or tiger standing with a small elephant under each of its hind feet, and a two-headed eagle under its right fore-paw. Now, this two-headed bird is the royal symbol that we find upon the coins of some of the Vijayanagar Kings.† Turning to Ferishta we find this statement:



* *Bombay Gazetteer*, Vol XVIII, Part III, p. 225

† See *Indian Antiquary*, Vol XX, p. 301 *et seq*, and plate ii, Nos 23 to 31.

wooden comb which it is difficult to think can have survived from the date of the tomb. It is possible it may have been carried in by rats and have lain on the surface earth, and may have slipped down into the pit from which earth was being dug out. A piece of glass bangle was also found. Also some seeds. The comb and bit of bangle are clearly recent. But it is a mystery how they got there, for there was no room for a person to enter. It is possible they might have been thrown in. But why?"

98. I would be glad if intimation could be first given me of the intention of any officer to excavate, for there are so many other interesting points claiming attention during an excavation of this sort, and before their indications are destroyed, other than the mere digging for relics. Once an excavation is made, these are beyond recovery.

H. C.

PROGRESS REPORT OF THE ASSISTANT SUPERINTENDENT.

JODHPUR STATE.

1. Last year's report ended with the description of Chohṭaṇ, where I was at the close of March 1907. Although the official year ended in that month, our touring season lasted till the close of April, and this one month last season we were occupied with inspecting old places in the Sānchor and Jaswantpurā Districts of the Jodhpur State. The next place we had to visit after leaving Chohṭaṇ was Sānchor, and our nearest route lay *viâ* Basārṇiā and Bāmarlā, which are in the very heart of the *thal* or desert of Mallāṇī. Mallāṇī, Tod says, was called after a division of the Chohāns of that name, but this cannot be correct, for firstly there is no *śākhā* of the Chohāns named Mallāṇī, and secondly all the local authorities here are at one in saying that the province received its name from Mallināthjī, a Rāṭhor chieftain. Mallāṇī is the largest, yet the most barren, of all the districts of the Jodhpur State. It is nearly 150 miles long from north to south and 120 miles broad from east to west. In the eastern part of this district, the river Luṇī flows, and consequently the tracts round about it are here more fertile, and the villages more nearly situated to each other, than in the western part. The latter is hardly more than a sandy region, and here we, for the first time, experienced the weird sight of sandy hills rising to about 300 or 400 feet high, called *dhorās* by the people, with not a trace of living thing. The only tree—or rather plant, which broke the monotony of the region was the *āk*, the same as the *śer* in Mahārāshṭra. The distance from Chohṭaṇ to Sānchor was about ninety miles, and from Chohṭaṇ onwards, not a single village did we come across till we entered the Sānchor district; the intervening places where we halted can only by courtesy be called hamlets, consisting of five or six squalid hovels of the Rebhārīs. There being neither stone nor earth for bricks, all the dwellings of the people are huts of *āk* branches called *jhumpḍās*, which looked something like birds' cages in zoological gardens. The water was scarce, and what there was was saltish. The well-known lines, which so jocosely yet so graphically describe Mārwār, occurred to my mind:

MALLANI.

Āk-rā jhumpḍā,
Phog-rī bāḍ,
Bājrī-rā sogrā,
Moṭhāṁ-rī dāl,
Dekhī ho rājā tārī Mārwār.

"Huts of *āk* plant, enclosures of *phog* (thorny bushes), bread of *bājrī*, and pulse of *moṭhāṁ*; (so) have I seen thy Mārwār, O prince!" These lines describe the style of living,—by no means an enviable one—, which is prevalent in nearly all parts of Mārwār, but particularly so in the sandy regions.

SANCHOR.

2. Sānchor is the principal town of the district of the same name, and is situated about 150 miles south-west of Jodhpur, on the bank of the Luṇī river. It is famous for being the cradle of a class of Brāhmaṇas called Sānchorā, who are found in numbers both in this district and in Mallāṇī. Sānchorā is also the name of a well-known division of the Chohāns, doubtless called after this place. According to tradition, the district with the town was held by the Pāṇḍavas, from whom it passed into the hands of the Yādavas, and from them it was wrested by the Paramāras. The names of the Pāṇḍavas and Yādavas in this connection are a pure fiction, but it is historically plausible that Sānchor was in the possession of the Paramāras. No less than two inscriptions have been found at Bhinmāl, which refer themselves to the reign of the Paramāra king Krishṇarāja; and, as Bhinmāl is not far off from Sānchor, it is not unlikely that the district of Sānchor also was held by the Paramāras. But those Paramāras could not have been independent kings, but must have been feudatory to the

Solankis of Anhilvad. That the Solanki supremacy had been established in southern parts of Marwar at any rate, is proved by a copper plate charter in the possession of a Brahmana named Devaram at Balera, Sanchor District. It is dated in the reign of Mularaja, the first Solanki sovereign, in *samvat 1051 magha sudi 15*, and speaks of a village called Varanaka as having been granted by that ruler. The village is said to have been in the district of Satyapura, obviously Sanchor. But, after the Paramaras, there can be no doubt that Sanchor and the surrounding district were occupied by Chohans, whose inscriptions are actually found there. It was then invaded by the Bihari Pathans of Jalor who possessed it until they were expelled by Jehangir. The latter granted it to Maharaja Sur Singh of Jodhpur in A. D. 1628. From A. D. 1642 to 1698 it was again ruled over by the Chohans but in A. D. 1699 it was subjugated by Maharaja Ajit Singh of Jodhpur, and since then it has been incorporated in the Jodhpur territory.*

3. The only objects of archæological interest, at present existing at Sanchor, are an old mosque (Photos Nos. 2896-97) and three stone pillar inscriptions. The first is in a poor state of preservation, and is built with materials obtained by demolishing old Hindu temples. It contains four stone inscriptions, two in Sanskrit, and two in Persian. One of the Sanskrit inscriptions is dated *samvat 1277* and records the erection of a *mandapa* or porch by a *samghapati* named Harischamdra. The other bears the date *samvat 1322 varshe vaiśakha vadi 13*, refers itself to the reign of one Bhimadeva, ruler of Satyapura *mahasthana*, *i. e.* Sanchor, and speaks of certain repairs done to a *chatushkika* in the temple of Mahavira by an Osval Bhandari of the name of Chhaghaka. One of the Persian inscriptions records the foundation of the Jami Masjid in the reign of Nasir-ud-din, son and successor of Ala-ud-din Khilji on the first of the month of Muharram in 640 (?). The inscription, by the way, informs us that Sanchor was also named Mahmudabad.

4. Of the pillar stone inscriptions mentioned above, two were found in the stables, and one in the prison, attached to the *kacheri*. They were evidently brought from some old ruins and used as materials for the buildings. Those in the stables, though engraved on different pillars are really one and the same record, one being practically the continuation of the other. The first part, strange to say, begins with the well known *nandi* or the benedictory stanza, with which Kalidasa's Sakuntala commences. It then sets forth the genealogy of t[illegible], whose family appears to be an offshoot of [illegible] f Nadol and Jalor. Pratapasimha or Pat[illegible] fe named Kamalladevi or Kamaladevi, [illegible] - Suhadaśalya ornament of the [illegible] e of a *śakha* of the Paramaras [illegible] hem, one Umatwada in Malwa [illegible] Pratapasimha is mentioned as [illegible] to have married the daughter of a neighbouring Paramara prince, who, in all probability, then ruled over Umtati. The inscription bears the date *samvat 1444 varshe jyeshtha vadi 5 bhrigau*, and records that Kamalladevi restored the temple of Vayeśvara, and made the gift of a field for the *naivedya* or daily offering to the deity. The epigraph found in the prison room is dated *samvat 1345 varshe kartikka sudi 14 some* in the reign of the Chohan king Samvatasimhadeva and speaks of certain Meharas, obviously Mers, named Prabha, Padama and Asapala as having made a donation of eight *drammas* in connection with the temple of Vayeśvara. For this Samvatasimha inscriptions have been found at Bhinmal

* Classification of monuments for conservation purposes is as follows —

I.—Those monuments which from their present condition and historical or archæological [illegible]

III.—Those monuments which from their advanced stage of decay or comparative [illegible] portance it is impossible or unnecessary to preserve.

The monuments in classes I and II are further subdivided thus—

I (*a*) and II (*a*).—Monuments in the possession or charge of Government or [illegible] of which Government must undertake the cost of all measures of conservation.

I (*b*) and II (*b*).—Monuments in the possession or charge of pr[illegible]

ranging from about A. D. 1282 to A. D. 1289, but the late Professor Kielhorn, in his able and exhaustive paper on "the Chāhamānas of Naddūla," was not able to assign an exact place to this prince in his genealogical table of this family. But in all the *khyāts* or bardic chronicles of Mārwār that I have seen, Sāṁvatasiṁha is mentioned as a son of Chāchiga, whose inscription in the temple of Sūṁdhā *mātā* enabled Dr. Kielhorn to settle the relationship of the various Chāhamāna kings, whose records have been discovered in Mārwār. As there is a perfect unanimity of all the Mārwār chronicles on this point, and there is nothing known from epigraphic sources which runs counter to it, it is not unreasonable to hold that Sāṁvatasiṁha was a son of, and succeeded, Chāchigadeva.

5. It will be seen from the above account that there was formerly an old Śaiva temple dedicated to Vāyeśvara at Sānchor, of which not a vestige now remains, and which furnished materials for the building of the *kacheri*. But this was not the only temple existing at Sānchor; there was at least one more, not a Hindu, but a Jaina, fane. From the *tīrthakalpa* of Jinaprabha, we learn that there was at Sānchor a celebrated Jaina temple, dedicated to Mahāvīra. He has given many details in connection therewith, which would be a little out of place here and consequently need not all be entered into. From the account it appears that the temple was then believed to have been originally built by Nāhaḍa of Maṇḍor,—doubtless the Nāhaḍrāo Paḍihār of the Mārwār legends, even now connected with the latter place, that the original image of the *tīrthaṁkara* was of brass, and was installed by Jajjigasūri, that the temple was thrice in danger of being molested by the Muhammadans, and that it was at last attacked in A. D. 1310 by Alā-ud-dīn who carried off the image to Delhi and broke it to pieces. The first time that the temple was attacked was V. E. 1081 (A. D. 1024), which exactly corresponds in date to the invasion of Somanātha-Paṭṭaṇ by Mahmud of Ghazni. This iconoclast may perhaps have intended defiling this temple, but in no case is it to be supposed that such a powerful monarch, who successfully raided Somanātha, could have been foiled in his object, as Jinaprabha would have us believe, if he had actually commenced the work of sacking it. The temple was a second time in imminent danger of being pilfered by a king of Mālwā. But this king must have been a Muhammadan, and he must have come near Sānchor at some time between A. D. 1024 and A. D. 1291, the dates of the first and the third raid against the temple. But what Muhammadan prince ruled over Mālwā during this period is not known. Similarly, it is difficult to say who Kapphara was, that was approaching Sānchor for attacking the Jaina temple the third time, but fled away, taking the sound of the temple gongs for the noise of the Vāghelā king Sāraṅgdeva's army. In no case is Malik Kafur to be thought of, for he began to rise to eminence only after A. D. 1297, six years later than the date of the third incursion. The expedition of Alaf Khan, brother of Alā-ud-dīn is well-described by Jinaprabha, and more fully dealt with than in the *Tawārīkh Ferishtā*, but the date he specifies for the event is A. D. 1299, whereas that given in the *Tawārīkh Ferishtā* is A. D. 1297. As, however, Jinaprabha was a contemporary of these princes, and the event must have occurred during his life time, the date stated by him must be accepted as the true one. This time also Sānchor was saved from the Moslem sacrilege, but eleven years after, *i. e.* in A. D. 1310, it suffered pollution at their hands, and the idol in the shrine was carried off by Alā-ud-dīn in triumph. Here also there is a discrepancy about the dates. This event must have come to pass, when the forts of Siwāṇā and Jālor in southern Mārwār were reduced by Alā-ud-dīn's army. According to the *Tawārīkh Ferishtā*, this happened before A. D. 1309, and not in A. D. 1310 as specified by Jinaprabha. But as the latter was a contemporary witness of the event, the date assigned to it by him, must, therefore, be supposed to be the correct one.

Bhinmal.

6. From Sānchor we went to Bhinmāl, forty miles to the north-east of it. It is in the Jaswantpurā District and was for long the principal town of it. But when the rebellion of Sāljī Rāṇā of Loyāṇā was quelled by Mahārāj Jaswantsinghji, Loyāṇā was called Jaswantpurā after him, and was made the capital of the district. The antiquities of Bhinmāl have been elaborately described by the late Sir James Campbell, and its inscriptions deciphered by Mr. A. M. T. Jackson, I.C.S.,

in the *History of Gujarat, Appendix III, Bombay Gazetteer*, Vol I, Part 1, and what I have to say here is therefore not much The principal objects of archæological interest apart from epigraphy are two (1) Jagam lera, the temple of Surya and (2) an image under a tree on the northern bank of the Jalob *talav* With regard to the first it appears, from Sir James Campbell's description and the plan attached thereto, that the northern side of this temple was intact in his time, but now the whole building is completely demolished, and its pillars, architraves and so forth were, I was told, used for constructing the Police Superintendent's bungalow (Photos Nos 2898 99) This is but one of the numerous acts of vandalism practised in Marwar It is indeed a great pity that the temple has not been preserved It was certainly one of the earliest Surya temples in Rajputana, and would certainly have, if preserved, shed some light upon not only the architecture but also on the religious condition and tribal migrations of the period All that we can now know about this temple is gleaned from the *Śrimala mahatmya* and Bhinmal inscriptions The first informs us that Yayati, son of Nahusha, once upon a time, came to Śrimala (Bhinmal) to perform religious austerities, which were so severe and rigid that the god Surya manifested himself to him on the 7th of the bright fortnight of Āsvina At the request of Yayati, the god was pleased to make Śrimala his abode In front of his temple was a wooden *torana* or ornamental arch, which was brought from heaven by the celestial architect And the god ordained that he should be called Jagat svami (lord of the worlds), and a festival should be held in his honour on the date, on which he was visible to Yayati There can hardly be a doubt that there was a *torana* of wood in front of Surya s temple in Bhinmal, and, as it is represented to have been brought from heaven it must have been considered very old at the time when the *Śrimala mahatmya* was composed Secondly, that Surya was known by the name of *Jajatsvami* is confirmed by the inscriptions In almost all the inscriptions that have been so far traced as belonging to this temple, the god has been called Jagatsvami and the festival in the month of Āsvina is again and again referred to Various dates of this month have been specified on which *bali* or oblation was to be offered, and, for the permanent maintenance of this worship, various gifts have been recorded by persons of different distinctions One of these inscriptions deserves some notice It is the one dated *samvat 1117 magha śudi 6 ravau*, and referring itself to the reign of the Paramara king, Krishnaraja It tells us that the temple of Jagatsvami was repaired by certain persons, of whom two were of the Dharkata, and one of the Pragvata, caste Dharkata is obviously the same as Dhakad, a sub-division of the Osvals, and Pragvata the same as Porvad Both the Osvals and Porvads were then as now Jainas, and it is indeed curious that they contributed to the repairs of the temple Nay, we are distinctly told in that inscription that they restored the temple after inducing kings, princes, Brahmanas Mahajanas (Banias), and citizens to resort to *Saura dharma*, *i e* the worship of the sun This means that, about the middle of the 11th century at any rate, Surya worship was a common religious ground for both Hindus and Jainas to meet and make benefactions upon

7 The other object of antiquarian interest at Bhinmal is, as mentioned above, the image (Photo No 2902) under a tree on the north bank of the Jalob *talav* (Photo No 2901) Jalob, it will be seen, is a corruption of *Yaksha-kupa*, *i e* the pit or hollow of Yaksha An account of this tank also has been set forth in the *Śrimala-mahatmya* In the Treta *yuga*, Ravana attacked Kailasa, harassed Śiva's followers, fought with Kubera, destroyed his army of the Yakshas, and went back with immense booty, the principal object amongst which was the *Pushpaka vimana*, or aerial car, of Kubera The latter became disconsolate, and began to devise some means to regain his *vimana* He repaired to Bhinmal, excavated a hollow under the ground, and commenced religious austerities Although deserted by his followers one by one, he did not relax his rigour, which ultimately propitiated Brahma Brahma informed him that a son to Daśaratha, *viz* Rama, would be born, who would be an incarnation of Vishnu, and that he would kill Ravana and restore *Pushpaka* to him. At Kubera's request, Brahma avowed that the place, where he performed austerities, would be called *Yaksha kupa* after him Kubera thereupon left the place, after retaining an *amśa* or portion of his there. The image under the ... image is of Kubera, although ... In spite of what the ... and not Tappa as

Sir James, the figure is not of the king who pursued and killed Sāṭkā, but of Kubera. Many such images of Kubera were found by me last year in the temples of Osiā, and that in the temple of Piplādevī, in particular, exactly resembles the one in question. The image of Kubera found at Bhinmāl, therefore, most probably belongs to the 10th century, which certainly accords with the deep and artistic carving of it.

8. The *Śrīmāla-māhātmya* mentions several other sacred places at Bhinmāl, and though more than three-fourths of them can be traced even now, I did not light upon any ancient remains anywhere here. Of course, for nearly a mile and a half on all sides of Bhinmāl are found in abundance old bricks of unusually large size, and in the Dādeli well near Ghazni Khan's tomb have been stuck up one or two pilasters of about the 9th century (Photo. No. 2904). Beyond these I was not able to trace any objects of archæological interest at Bhinmāl. There are, however, inscriptions, of which no less than sixteen were found by Sir James Campbell, and I was fortunate enough to find two more. That which is numbered III in the Bhinmāl account of the *Bombay Gazetteer* is really dated in *sam 1186 āshāḍha śudi 15*, and refers itself to the reign of the Chaulukya king, Siddharāja. Then two inscriptions are dated in the reign of the Paramāra king, Krishṇarāja, who, in one of them, is said to be the son of Dhandhuka and grandson of Devarāja. The dates for him are V. E. 1117 (A. D. 1060) and V. E. 1123 (A. D. 1066). It can hardly be doubted that he must have been a brother of the Paramāra prince, Pūrṇapāla, who was also a son of Dhandhuka, and for whom we have the dates V. E. 1099 (A. D. 1042) and V. E. 1102 (A. D. 1045). Both the dates and the names of the fathers agree with one another. Krishṇarāja must, therefore, be taken to be a younger brother, and successor, of Pūrṇapāla. The discrepancy in the names o their grandfathers—that of Krishṇarāja's being Devarāja and that of Pūrṇapāla's being Mahipāla—is not of any importance, as we have several instances of one and the same prince bearing more than one name, not only identical in meafning but also distinct from one another. It was no doubt this Krishṇarāja, who was taken captive by the Chaulukya king Bhīmadeva I, and was liberated by the Nāḍol Chohān Bālaprasāda, as appears from the Sūndhā hill inscription. We know from a Mount Ābū inscription that Dhandhuka, who was reigning at Chandrāvatī, was at enmity with Bhīmadeva I, and was made to flee to Dhār and seek protection from Bhoja by Vimala, despatched by the Chaulukya sovereign. From Vimala's *charitra* itself, we learn that he was afterwards stationed at Chandrāvatī by Bhīmadeva. When Chandrāvatī was thus lost to the Paramāras, Pūrṇapāla, son of Dhandhuka, re-established the Paramāra power, and made Vaṭa or Vasantgaḍh, about 30 miles north-east of Chandrāvatī, his capital. Pūrṇapāla must have been succeeded by his brother Krishṇarāja, who also must have reigned at Vasantgaḍh, and whose dominions must doubtless have included Bhinmāl and the surrounding district, as no less than two inscriptions have been discovered at the latter place. What happened to this Paramāra line afterwards is not certain, but it must, in all probability, have been supplanted by the Chohāns of Nāḍol and Jālor, whose inscriptions we find all over southern and south-eastern parts of Mārwār immediately succeeding chronologically those of the Paramāras. Of these no less than thirteen inscriptions are found in Bhinmāl, of which eleven have been published in the *Bombay Gazetteer*, and two are new and were discovered by me. The earliest of them is dated V. E. 1239 (A. D. 1183), and belongs to the reign of *Mahārājaputra* Sri-Jayatasīha. The latter must, in all likelihood, be the same as *Mahārājādhirāja* Sri-Jayatasīgha-deva of Naḍūla (Nāḍol), for whom the date V. E. 1251 (A. D. 1194) has been supplied by a Sādaḍī inscription. In V. E. 1239 he was probably a *yuvarāja*, or heir-apparent, holding Śrīmāla and the surrounding district, and has, therefore, been called *mahārājaputra* only in the Bhinmāl inscription. After him we have Udayasiṁha, for whom we have inscriptions ranging from V. E. 1274 (A. D. 1217) to V. E. 1306 (A. C. 1249). Udayasiṁha was succeeded by his son *mahārājakula* Śrī-Chāchigadeva, whose inscriptions bear the dates V. E. 1328, 1333 and 1334, corresponding to A. D. 1271, 1276 and 1277 respectively. After him came to the throne his son *mahārājakula* Sāṁvatasiṁha, for whom the Bhinmāl inscriptions furnish dates ranging from V. E. 1339 to 1345, *i. e.* from A. D. 1282 to 1289. The title *mahārājakula*, which these two kings bore, is curious. This title was not restricted to this family only, but we find it adopted by kings of other dynasties also. Thus Somasiṁha, son of Dhārāvarsha, of the Paramāra dynasty, styles himself *mahārājakula*. Again, the kings of the Gehlot dynasty

of Udaipur, from Bappa to Ratansi, were all known as Ravaļs, and the princes of Jesalmer still call themselves Ravaļs I am inclined to think that this was at first a religious, rather than a political, title, and that it is somehow connected with the Ravals, a Śaiva sect well-known not only in Marwar and Mewar but also in Maharashtra and Gujarat I hope soon to write elsewhere in detail upon this conclusion by stating my reasons, which cannot, properly speaking, be specified here

9 So far with regard to the ancient Hindu remains to be found in Bhinmal While there I was wondering whether there were any of a Jaina temple On the north bank of the Jakob *talav* is Ghazni Khan s tomb amidst the ruins of an old structure (Photo No 2903) On a fallen pillar is engraved an inscription, dated V E 1333, and pertaining to the reign of Chachigadeva It speaks of Purnachandrasuri of the Parapadra *gachchha*, and records the benefaction of 13 *drammas* and 7 *vimśopakas* for the annual worship of Mahavira on the 14th of the bright half of Aśvina It thus seems that here we have the relics of a temple dedicated to Mahavira But, amidst these remains, not a single sculpture could be traced, which was decidedly Jaina I took several turns round about these ruins and was at last successful in finding out an old arch with a Jina carved inside, in a wall of the outlet sluice of the Jakob *talav* (Photo No 2905) The inscription, just referred to, begins with a verse, which tells us that Mahavira in person had come to Śrimala The Hindu traditions regarding the dissemination of Jainism are, on the other hand, different The *Śrimala mahatmya* says that once upon a time for seven consecutive years a famine was raging and the people of Śrimala (Bhinmal), not knowing what to do approached the Brahmanas, and requested them to find out some remedy The people, headed by the Brahmanas, went, at the bidding of the latter, to the hermitage of Gotama, who was duly apprised of the object of their visit Gotama used to sow seeds early every morning and prepare his meals in the noon out of the rice grains from their harvest By this miraculous power he saved the lives of the people during the famine years When there were good rains and there was a plentitude of food and water, the wives of the Brahmanas said to them ' Now that we were protected for seven years by Gotama, his wife Ahalya will be twitting us constantly, by saying that had it not been for her husband, all would have perished ' Being thus instigated by their wives, the Brahmanas began to deliberate as to how they might bring Gotama into trouble They prepared an artifical cow and placed her near the rice grains of Gotama The latter to prevent her from consuming the provisions, pushed her, with the result that she dropped on the ground, and the Brahmanas proclaimed everywhere that the cow was killed by Gotama, and threatened him with excommunication, unless he bathed in the Ganges and the Godavari one hundred and eight times, and, putting on the hide of the cow, circum ambulated the earth The first item of the penance ordained was rigorously fulfilled, but Gotama refused to wear the hide, and consequently was expelled from his caste He approached the goddess Lakshmi, tutelary deity of Śrimala and complained to her of the ill treatment accorded to him She ordered him to embrace and spread Jainism, and said that, when the people gave up worship of Vishnu and became Jainas, she herself would quit Śrimala He accordingly [illegible] vira [illegible] be [illegible] of their means of livelihood The goddess asked them to go to Gotama, and try to divert him from his purpose But their entreaties had no effect on Gotama, and he, accompanied by his wife, went to Kashmir There Mahavira converted him to his faith He came back to Śrimala On hearing of his arrival the Vaisyas came out to meet him Most of them were proselytised, and they built an *asrama* for him in the Ten Door Locality (*daśa dvara sthanaka*) There he composed *Kalpa-sutra*, *Bhagavati sutra* *Mahavira janma sutra*, and many other works He also established 84 *gachchhas*, of which *Tapagachchha* is the most pre eminent Such was the origin of the dissemination of Jainism in Śrimala, as furnished by the *Purana*

10 The above account of the spread of Jainism in Bhinmal has been given in the last but one chapter of the *Śrimala mahatmya* The last chapter

describes how the name Śrīmāla was changed into *Bhinnamāla*. There was a bania of the name Sunanda in Paṭṭnāpura (Pāṭnā). He came to Śrīmāla, and propitiated the goddess Lakshmī by his religious austerities. Being asked to select a boon, he asked for the permanent residence of the goddess in Pāṭnā. Thereupon the goddess promised to go to Paṭṭaṇa in the Gurjara country. But, without the consent of a Brāhmaṇa, she could not go. Accordingly, she infatuated a Brāhmaṇa of the Bhāradvāja *gotra*, and said that, if he permitted her to go to the Gurjara country, Sunanda would reward him handsomely. The Brāhmaṇa took no less than nine lacs of *nishka* coins, and then permitted her to go. When this news reached the ears of the other Brāhmaṇas, they were wrath and asked him what privilege he had of giving the permission without consulting them. But here the goddess interposed, and said that she herself was desirous of leaving Śrīmāla for the Gurjara country. Accordingly in the Vikrama year 1205 on the 8th of the bright half of Vaiśākha, she repaired to Paṭṭaṇa in Khaṇḍa-Gurjara. With the goddess went away most of the people. The place was thus shorn of its splendour, and became known by the name of Bhinnamāla. Like the *Purāṇas*, the *Śrīmāla-Māhātmya* speaks of all these things in the prophetic strain, as if it were existing at the beginning of the Creation, but the date of the removal of the image of Lakshmī unmistakably shews that it could not have been composed before A. D. 1148. The same conclusion is pointed to by the mention of *Tapāgachchha*, which name was brought into existence by Jagachchandrasūri in V. E. 1285 (A. D. 1228).

11. I have not yet touched the question whether the Pi-lo-mo-lo of the Chinese traveller Yuan-chwang is Bhinmāl, as accepted by many antiquarians of repute. To their view exception might with some force be taken on the ground that Bhinmāl was not the original name of the place, that in the inscriptions it has been called Śrīmāla only, and that the *Śrīmāla-māhātmya*, as we have just seen, tells us that the name Bhinnamāla was substituted for Śrīmāla only in A. D. 1148, when the place was deserted by its tutelary deity, Lakshmī. As no great antiquity can thus be assigned to the name Bhinmāl, of which Pi-lo-mo-lo was the Chinese form, it might be argued that the view had no solid grounds to stand upon. I myself expressed this dissent some years ago, but now I think that the objection, so raised to the identification of Pi-lo-mo-lo with Bhinmāl, is, after all, not formidable. In the first place, it might be reasonably suspected, in the case of all names of places which are found in inscriptions or works composed after Christ, and which sound Sanskrit to the ears, whether they were really the original names, and not the Sanskritised forms of the local names, as is too often the case. Secondly, the name Śrīmāla, though it has a Sanskrit look about it, does not, naturally and without being far-fetched, convey any sense to the mind. The Sanskrit-looking name Bhinnamāla also is open to the same objection, and must, therefore, be taken as indicating an attempt to Sanskritise the real name Bhinmāl. These considerations shew that Bhinmāl, or Bhilmāl, as it is also sometimes called, was the original name of the place, and Śrīmāla and Bhinnamāla are surely the Sanskritised forms of it. Again, the details given by the Chinese pilgrim about Pi-lo-mo-lo suit Bhinmāl only. In the first place, he says that Pi-lo-mo-lo was 1800 *li*, north of Valabhi. Valabhi is modern Vaḷā in Kāṭhiāwāḍ, and 1800 *li* correspond to 300 English miles. It must be borne in mind that this is the distance to be traversed by roads, and it must consequently be much more than that we ordinarily obtain from maps by drawing a straight line. My experience about travelling in Mārwār is that, by adding to the map distance at least its one-fourth, we get the approximate distance by road. If so, the distance 1800 *li*, *i. e.* 300 miles, becomes a little less than 225, which we must, therefore, suppose to be the approximate map distance between Vaḷā and Bhinmāl, presuming that Pi-lo-mo-lo is Bhinmāl. And, as a matter of fact, the map distance between the two places comes to 215 miles. The distance thus specified by Yuan-chwang fits here excellently. Secondly, the Chinese traveller says : "The produce of the soil and the manners of the people resemble those of Surāshṭra. The population is dense; the establishments are rich and well supplied with materials (wealth)." This also holds good in the case of Bhinmāl, the soil, the manners, and even the language of the people bearing a close correspondence to Gujarātī. Thirdly, he says that the traveller going from

Maheśvarapura to Sindh has to go through the country of Gurjara, of which Pi-lo mo lo is the capital, and then to proceed northward through wild deserts This also suits Bhinmal perfectly, for Bhinmal is so far south in Marwar that a person going to Sindh has really to travel north-westwards, and pass through the sandy regions of Mallani All things considered, the identification of Pi lo mo lo with Bhinmal, first proposed by Colonel Watson and afterwards upheld by such antiquarians and scholars as Dr. Buhler and Mr A. M. T Jackson, stands incontestable.

BOMBAY

BROACH

12 So far with regard to the places we visited in the month of April last year. This year our touring commenced with Broach Two years ago, my father Dr R G Bhandarkar received an eye copy of a copper plate inscription from the Collector of Broach through the Secretary to the Bombay Asiatic Society At first I took it for an inscription of a Valabhi prince, and consequently took no further notice of it. Last year, however, the impression was again examined, and I found that the inscription belonged to a really different dynasty. So I made it convenient to visit Broach this year, and inspect the copper plates in person, as they could not be sent to Poona even on loan, the owner being loath to part with them. The copper plates were found in a field at Hansot a well known place in the Broach collectorate They were struck by a ploughshare, as a man was cultivating his field The plates were brought to Broach from Hansot by the owner Sukla Dalpatram On deciphering the inscription, I found that it was the same as that referred to by the late Professor Kielhorn in his paper on the "Chahamanas of Naddula" as furnishing a specific date for a prince named [illegible] a Chahamana prince called [illegible] was Maheśvaradama, then [illegible] ivaddla, after him his son [illegible] then his son Bhartrivaddla II, the grantor of the present charter. The village granted is Arjunadevi grama situated in the district Akruresvara, now known as Anklesar in Broach That portion of the inscription, where the names of the grantors were engraved, has obviously been tampered with, and hence the difficulty in deciphering it satisfactorily Bhartrivadda II, as appears from his titles, was a feudatory chieftain and he made the grant on the day of a solar eclipse, while staying at Bhrigukachchha, *i e* Broach. The inscription is dated in the year 813, and refers itself to the reign of Nagavaloka The date, if referred to the Vikrama era, as seems reasonable, becomes equivalent to A. D 756. Again, who this Nagavaloka was is uncertain, but having regard for the fact that *avaloka* has so far been found used as a suffix to the Rashtrakuta names, it seems tempting to suppose that he was a Rashtrakuta king He again appears to be the same Nagavaloka as that mentioned in the Harsha inscription as the paramount sovereign of Guvaka I, one of the predecessors of Vigraharaja, a Chahamana, to whose reign it belongs If so, Nagavaloka appears to be a supreme ruler, wielding sway not only over Rajputana but also over Gujarat

13 While at Broach, I took impressions of another copper plate which bears an Oriya inscription in Oriya characters It belongs to a Gujarati who, as I was told, found it on the bank of the Narmada What the contents of the inscription are I am not aware of, but I have sent the impressions to Dr Konow, Government Epigraphist, who will certainly do the needful in this matter.

KARVAN

14 From Broach I went to Karvan, which is in the Dabhoi Sub-division of the Baroda District, Baroda State Seeing that my paper on Lakuliśa attracted notice from such able European scholars as Dr Fleet and Mons A Barth, who have written approvingly of my views in the *Jour R. As Soc* 1907, p 419 ff and *comptus rendus des seances de l Académie des inscriptiones et Belles Lettres*, 1906, respectively, and being also advised by Mr Marshall, Director General of Archaeology, to prosecute my researches in this matter, I seized this golden opportunity of visiting Karvan. Most of my expectations were fully realised In the first place, I was able to secure the local *mahatmya*, and obtain a copy of it The work is certainly a much later production, and the MS. of it was full of

clerical errors. Nevertheless, it is of some importance. The *māhātmya* begins with an invocation to Lakuṭapāṇi, *i. e.* to the god who bears a staff in his hand. This shews that the explanation of the origin of the name Lakulīśa, first proposed by Dr. Bühler, is correct. Next, in Chapter III Lakulīśa is described as holding a staff in his left and a citron (*bījapūraka*) in his right hand. A description of this god is also given in a work called *Vāstu-śāstra*, which is in the Dekkan College Library. Therein also he is represented as holding a citron (*mātuliṅga*) in his right hand and a staff in his left. There can, therefore, be no doubt that the round object held by the images of Lakulīśa, which I found in Rājputānā, must be the fruit citron. There are many other minor points connected with the worship of Lakulīśa, which are elucidated in the *māhātmya*, but which are too numerous to mention here. Secondly, there is still a temple in Kārvāṇ dedicated to Nakleśvar. And although it is explained by the ignorant people there as meaning "the spotless god," there cannot be even the shadow of a doubt that it is Lakulīśvara, exactly the same as Lakulīśa. If any proof were needed, it is furnished by the image, in the *sanctum* and in the principal niche at the back on the exterior, which are all doubtless of Lakulīsa (Photos. Nos. 2906-07). These images, however, are very modern, but we have another of a somewhat earlier age called Rājrājeśvar (Photo. No. 2917). It is said that is was dug out of a soil by the uncle of the present Patel, to whom the spot was made known by the god in a dream. This is also an excellent image of Lakulīśa, though, as just said, not very old. Thirdly, Kārvāṇ has been called Kāyâvirohaṇa in the *māhātmya*, which is certainly a mistake for Kāyāvarohaṇa. Near the temple of Pañcheśvara in Kārvāṇ is an old pilaster of 9th century, with, however, an inscription incised on it of not more than two centuries old (Photo. No. 2915). It speaks of a certain sage named Vīrabhadrarāsi, who observed the vow of silence for twelve years in Kāyāvarohaṇa. This, therefore, shews that Kāyāvarohaṇa, or Kāyāroha as mentioned elsewhere, is no other than Kārvāṇ. An article will soon be contributed by me to the *Archæological Annual*, in which these and other points connected with Lakulīśa, not touched upon in my previous paper, will be dealt with, with more details, and as it will be accompanied by illustrations, it will add great interest to the subject.

15. The temple of Nakleśvar (Lakulīśvara) is not the only object of archæological interest at Kārvāṇ. Near Pañcheśvara, into the entrance to *ovarī* or flight of steps near Kāśī-kuṇḍa have been stuck up the jambs of an old doorframe. Each has three mouldings, and those at the ends are each divided into four panels, surmounted by a *kīrtimukha*, with, in the case of one (proper left jamb), a fluted portion of the shaft. In the panels of the jamb on the proper right are from the top (1) a goddess seated on a throne supported by two lions at the ends, and with four hands, two holding a sword and a shield, and the remaining a rosary and a lotus, (2) a standing Sūrya, (3) a domestic scene of a male seated on a throne and a female on a foot-stool, and (4) a standing Śiva (Photo. No. 2913). On the outermost moulding of the other jamb are from the top (1) a figure seated on apparently a Garuḍa,* but with two hands, one empty and the other bearing a bird on the palm, (2) a standing Vishṇu, (3) another home scene similar to that just referred to, and (4) a standing Śiva (Photo. No. 2914). On the innermost mouldings are at the bottom Yamunā and Gaṅgā, on the proper right and left respectively.

16. Besides this carved doorway, the temples of Vṛiddheśvara and Sindhvāī-mātā (Photos. Nos. 2916 and 2909) are pointed out by the villagers as of some importance, both the divinities being alluded to in the Kārvāṇ *māhātmya*. Their temples, like that of Nakleśvar, are mere brick work coated with plaster, and cannot be earlier than the fourteenth century. In front of the temple of Sindhvāī are, beneath a banyan tree, a few broken images of the *saptamātṛis* or the Seven Mothers (Photo. No. 2910). Broken images have also been stored in the courtyard of the temple of Nakleśvar (Photo. No. 2908). Those of Kārtikeya, Varāha, and Agni can easily be identified. A Brāhmaṇa at Kārvāṇ, however, told me in all seriousness that the last was of a Nāga damsel. The flames of Agni carved behind were no doubt mistaken by him for the hoods of a serpent. But, if he had exercised a little common sense, he could at least have seen that it was a male, and not a female, figure. Of one sculpture only the lower half remains, but on it may be observed seven horses

* I do not remember to have seen Garuḍa represented wholly as a bird.—*H. C.*

restrained by a bridle going higher up It was doubtless an image of Surya The last but not the least object of interest is the *talao* or tank, which is sacred to the memory of Lakulīśa (*Photo. No 2911*) On the east bank of it is a mutilated image, which is curious The lower part of the body is gone, and of the upper, the left hand is completely destroyed On the right arm may be seen an ornament The image has long ear lobes, with heavy ear rings hanging from them It has bushy mustaches and a long beard, the end of which is tied into a knot (Photo No 2912) The villagers do not know whose image it is nor can even a surmise be made as to whose it can be

JODHPUR STATE.

17. After leaving Karvan I resumed my usual work in Marwar, *viz* that of obtaining information for the Lists of Remains in Rajputana The first place visited here was Pali, which is the principal town of the district of the same name It was visited more than seventy-five years ago by Lieutenant-Colonel Tod who has given a glowing description of it in *Personal Narrative* of his *Annals and Antiquities of Rajasthan*, Vol I "Palli," says he, "like Bhilwarra, Jhalrapattan, Rinnie, and other marts, enjoys the right of electing its own magistrates, both for its municipal regulations, and the arbitration of all matters connected with commercial pursuits . Like Bhilwara Palli has its own currency, which amidst universal deterioration, it has retained unabased From remote times, Palli has been the connecting link between the sea coast and northern India Commercial houses established at Muscat-Mandari, Surat, and Noanuggur transmit the products of Persia, Arabia Africa, and Europe, receiving those of India and Thibet . . The exports of home production are the two staple articles of salt and woollens to which we may add coarse cotton cloths and paper made in the town of Palli The *looes* or blankets, are disseminated throughout India, and may be had at from four to sixty rupees per pair, scarfs and turbans are of the same material, but not for exportation ' .

PALI

18 Time, however, unfortunately for Pali, has wrought many changes for the worse, and it no longer enjoys the semi independence that it did in Tod's time It is now as much subject to the direct control of a Hakim or Collector as any district town in the Jodhpur State Again it is no longer a centre of trade It is not clear what Tod means by saying that Pali had its own currency In days gone by, as now, Pali was one of the mint towns in Marwar, but its coins in no wise differed from those struck elsewhere, except in the name of the mint town, nor were the coins issued at Pali specially called after it Pali has, however still retained some importance with regard to a few home made products, which are, again, not the articles mentioned by Tod It is now famous for *Chhippi* commodities, *i e* cloth for coverlet, head scarf and so forth, but specially for ivory work, being, in that particular, as much celebrated as Merta in the whole of Marwar But, in all other respects it has been shorn of its previous independence and prosperity, and it was but last year that it was smarting under a terrific loss caused by heavy down pours of rain so unprecedented in Marwar, no less than 500 houses, I am told, having given way

19 There can, however, be no doubt that formerly, long before even Tod s [illegible] importance Pali is said to have given its [illegible] s called Pallivals They are generally known [illegible]

Outside Marwar [illegible]
they have taken [illegible]
was a very exten [illegible]
If any one of their caste came from outside to settle there, he was given a rupee and a brick by each one of these families, which made the new comer at once a *lakhpati* (possessor of a lakh of rupees), and enabled him to build a mansion [illegible] on him After the overthrow of his [illegible] under of the present ruling Rathod [illegible] pilgrimage, and on his way back as he [illegible] y the Pallivals, who were then being

infested by Mers and Meṇās. This he did with alacrity, and was rewarded by them with many lands. Soon after, however, at the instigation of one of his consorts, a Solaṅkiṇī, he slaughtered the leaders of the Pallīvāls on the *Holi* day, and made himself master of Pālī and the surrounding regions. We afterwards hear of Pālī being attacked by an army of a Ghori emperor. For long the Muhammadan arms were not crowned with success. Thereupon on a *rākhī* full-moon day, they killed some cows, and threw their flesh into the tank, which supplied water to the people of the town. On perceiving this irreligious spectacle with horror, the Pallīvāls flung the gates open and fled pell-mell in two directions. As prophesied by their forefathers, those, who took to their heels and escaped by the western gate, are now tilling lands and leading a life of penury and drudgery, but those who sallied forth from the eastern gate, cutting their way through the Muhammadan ranks, have risen to opulence and power. It is said that the sacred threads of those slain by the Muhammadans weighed six maunds, whereas the bangles of their consorts who went *satī* with them weighed eighty-four maunds. As the descendants of Siyaji extended their dominions, Pālī appears to have been given as *jahāgīr* to a Sonagarā Chohān chief by one of the Rāṭhoḍ sovereigns, but when this happened is not exactly known. Certain it is, as the inscriptions in the Jaina Naulākhā temple tell us, that it was in V. E. 1686 in the possession of a Sonagarā, named Jagannātha, son of Jasavanta, during the reign of Gajasiṁhaji. When, after the death of Jaswantji, son of this Gajasiṁhaji, the Rāṭhoḍ kingdom was seized by Aurangzeb, the Pālī Sonagarās owed fealty to the Muhammadan emperor. After the demise of the latter, Ajitsinghji, son of Jaswantsinghji, succeeded in regaining his paternal dominions, but he bestowed Pālī on a Champāvat Rāṭhoḍ; and granted instead some lands in the village of Ḍeṇḍā to the Sonagarās, who left the place with the old image of Ānandakaraṇji, their tutelary deity in Pālī. The Champāvats continued to hold it till V. E. 1818, when Vijaysinghji established a *maṇḍī* at Pālī, *i. e.* turned it into an emporium, and gave the village of Khiṁvāḍā and others to the Champāvats. As a centre of trade, Pālī continued to increase in importance, and it was in the height of its prosperity when Tod visited it.

20. The old temples at Pālī have been described by Garrick in the *Archæol. Survey Rep.* Vol. XXIII, but beyond giving measurements of the various parts of the temples as a draftsman would do, he does not appear to have given anything to interest the general antiquarian. Besides, he found only two ancient temples at Pālī, that of Somanātha and the Jaina temple called Naulākhā. He failed to perceive that there were two more ancient fanes, one in the close vicinity of Somanātha called that of Ānandakaraṇji, and the other outside the town called that of Pātāleśvara. From a Brāhmanical point of view, the most noteworthy of the temples at Pālī is that of Somanātha (Photo. No. 2920). The latter is really a central temple surrounded by seven attendant shrines, all lying in a courtyard enclosed by walls. The first thing, that arrests the attention of an observer here, is that both the inside and outside of the structures are thickly coated with plaster so that what of the original has remained can but with difficulty be recognized. The central temple faces the east, and consists of a *sanctum*, open *sabhāmaṇḍapa* and porch. On the dedicatory block of the shrine is Gaṇeśa, and above are sculptured the *navagraha*. The jambs and the lintel are inlaid with glass. The hall and the porch are supported by short pillars resting on a parapet wall running all round except at the entrance. All these pillars except one resemble those of the Moḍherā temple in style, though perhaps not of the same fine workmanship. The exception is with regard to a pillar on the extreme south-east side, which appears to have been brought and put in from an old temple of the 9th century. The outside of the whole *sabhāmaṇḍapa* and porch shews signs of having been repaired, and of the exterior of the shrine the spire is modern, but the walls are old, though thick coatings of plaster, as I have just said, have concealed their true original form. In the principal niches facing the north, west, and south are Chāmuṇḍā, Naṭeśa, and Bhairava respectively (Photo. No. 2921).

21. Of the subsidiary structures, that in the north-east corner is that of Annapūrṇā Near it is a *chhatri* resting on four pillars, which undoubtedly are of the Osiā type and of the 9th or 10th century (Photo. No. 2922). In the north-west corner is the shrine of Gaṇapati, and, near it, *i. e.* at the back of

the central temple, that of Amba *mata* Further, in the south-west corner is the shrine of Surya, who is sculptured as seated on a chariot, drawn by seven horses with Aruna in front of him driving them This whole sculpture is of marble Between the shrine of Surya and the central temple is a small raised dais, on which is a small trunk of a tree covered with gold and silver leaf and worshipped as Sani, the god Saturn In the south-east corner is the shrine of Chaturbhuja (Vishnu) From the western wall of the enclosure between the shrines of Surya and Amba *mata* projects in relief a small Muhammadan mosque, with reference to which Garrick says the following "Religious toleration, it must be acknowledged, could not well exceed the limits to which it is carried in Pali, for here, as well as in the other five Jaina temples, we find mosques inside the courtyard' Anybody can perceive at a glance that what Garrick has said cannot be true The mosque erected here as elsewhere does not shew the religious toleration of the people, but rather the ruse, to which they had recourse, for preserving their temples from the Moslem iconoclastic fury.

22 In the *sabhamandapa* of the central temple on a pilaster close by the *sanctum* has been engraved an inscription, which unfortunately is very much effaced A sufficient portion of it, however, remains to shew that it was dated *samvat 1209 jyeshtha vadi 4* and referred itself to the reign of the Chaulukya sovereign Kumarapala Pali is spoken of therein as Pallika *grama* The epigraph had been whitewashed with the building, and it was but by a lucky accident that it was discovered. The inscription has not been noticed by Garrick

23 Just near this temple, and a little to the north of it is that of Anandalaranji In the outside wall have been stuck up two or three pilasters of the Osia style Inside, excepting the *sabhamandapa*, nothing is ancient (Photo No 2923) The image in the *sanctum* is modern, the original one having been taken away, as mentioned before, by the Sonagaras, when they were driven out by Ajitsingh

24 The third temple is that known as Naulakha It is obviously a Jaina fane and is looked after by the *pañcha* of the Mahajans The Mahajans of Pali were very rowdy and suspicious, and their rowdiness once went to such a length that they prevented us photographing the temple and making transcripts of inscriptions carved below Jaina images The local Hakim had to be informed of this, and they were then made tractable Just at the entrance a board is kept hanging, issuing injunctions to those entering the temple precincts One of them forbids the people to talk of worldly matters and, yet on the very first day that I went there, some of the Jainas were asking me whether there were any spots round about Pali, where excavations might yield concealed treasures!

25 The temple of Naulakha is in plan like many Jaina temples and there is nothing particular here that calls for any notice (Photo No. [illegible]) It is doubtless an old building that has undergone repairs The most ancient part [illegible] the pillars of [illegible] [illegible] [illegible] engraved on which range from V E 1144 to 1201. [illegible] dated *Sam 1141 magha sudi 11*, and speaks of [illegible] and Rampradevi as having caused to be made [illegible] temple of Viranatha in the *khattaka* of P[illegible] [illegible] residents of Pallika, i e Pali. There [illegible] which both give the date *samvat* [illegible] a pair of images of the Jinas [illegible] *tirthankaras*, was presented t[illegible]

religious merit by *mahāmātya* Śrī-Prithvīpāla, son of *mahāmātya* Śrī-Ānamda. From these inscriptions it will be seen that the temple had originally been dedicated to Mahāvīra, though now the principal image installed in the *sanctum* is of Pārśvanātha. This change must have been brought about by an invasion of the Muhammadans, who came to Pālī and devastated the temple. According to the tradition mentioned before, Pālī had been attacked by a Ghori king. And from the *Tawārīkh Ferishtā* also, it appears that Quṭbu-d-Dīn Ī-bak, slave of Muḥammad Ghori, was the only Muhammadan emperor who captured Pālī. In A. D. 1196, we are told, Quṭbu-d-Dīn, on his way to Aṇhilvāḍ took "the forts of Baly and Nadole." Nādole is evidently Nāḍol, a place of very great importance and one of the *pañcha-tīrtha* of the Jainas, in the Desurī District of Godvāḍ, in the Jodhpur State. Baly no doubt at first sight seems to be the same as Bālī, the principal town of the district of the same name in Godvāḍ also. But this identification cannot be satisfactory. Bālī is not far off, and is hardly even one day's march, from Nāḍol; whereas as Quṭbu-d-Dīn is represented to have captured these forts on his way from Ajmer to Aṇhilvāḍ, it appears that they were separated from each other by a much longer distance. Again, in old days Bālī was not of much importance, and the fort at Bālī was built about the close of the 18th century by the present ruling family of Jodhpur. Pālī, on the other hand, was a place of great celebrity in ancient days, and is mentioned as one of the *nava-koṭa* or Nine Forts of Mārwār. There can, therefore, hardly be a doubt as to 'Baly' of the *Ferishtā* standing for Pālī here. When Pālī was thus in the hands of the Muhammadans, the Jaina temple must doubtless have suffered from their iconoclastic fury. And when the time came for renovating it, the name of the *tīrthaṁkara*, to whom it was dedicated, was probably forgotten. Certain it is that the present image of Pārśvanātha in the shrine was set up there, as the inscription thereon informs us, in *saṁvat 1686 varshe vaiśākha sudi 8 śanau*, when Gajasiṁha was reigning and Amarasiṁha was heir-apparent. At that time, we are told, Pālī was held by a Chāhamāna named Jagannātha, son of Jasavaṁta. The image was caused to be made by the two brothers Ḍuṁgara and Bhākhara, residents of Pālī itself, and belonging to the Śrīmāla caste. We are informed by the way that the temple was known as Navalākhā, and that it was repaired by the two bania brothers before the image was placed. The image itself was installed by Śrī-Vijayadeva-sūri of the *Tapāgachchha* in conjunction with *āchārya* Vijayasiṁha and other followers. On the proper right of this image is another, of Mahāvīra, caused to be made by the *sūtradhāra* brothers of Medatā, *i. e.* Mertā, and on the proper left, of Supārśva by Bhākhara himself,—both installed by Śrī-Vijayadeva-sūri on the aforesaid date.

26. To the north-east of the town is a fourth temple known as that of Pātāleśvara-Mahādeva, which is the oldest of the temples at present existing in Pālī (Photo. No. 2918). It stands in a courtyard, the wall of which touches and conceals the east side of the temple. The shrine door is modern, and on the lintel are three figures, most probably three of the *navagraha*. The *sabhāmaṇḍapa* also is modern, except for one pillar and one pilaster which are of the Osiā style. The basement mouldings are very old, perhaps of the 8th century. The outside walls are plain except for one niche on the west, the image in which is mutilated. The niche at the back seems to have been taken out, and whether there was any on the east it is impossible to say, as that portion of the temple is concealed behind the court wall. The south-east mouldings of the temple are marked in red lead with quite a number of *satī* hands. The spire is modern, but, curiously enough, it resembles those of the later Chālukya temples in style.

27. To the west of this temple in the courtyard are a few *devlīs* or memorial stones, all modern. One of those is, however, interesting, as it is one of *chandā, i. e.* of a Chāraṇa standing with one hand holding a rosary of beads, and the other a sword on his neck, in the act of immolating himself. Near the north-west corner of the court wall is a small shrine of the Solaṅkī type, the back of which is hidden from view by the wall touching it (Photo. No. 2919). Half a mile to the north of this temple is shewn a place where Siyājī, the founder of the Rāṭhoḍ dynasty of Jodhpur, slaughtered, on the *rākhī* day, the Pallīvāl Brāhmaṇas, who trusted him and kept him to protect themselves against the turbulences of the Mers and Meṇās. I have alluded to this local

tradition before, and Tod also mentions the same tradition. The chronicles of the Jodhpur Darbar, however, I am told, ascribe this iniquitous act to his successor Āyasthanji, also called Asothama

JODHPUR.

28. From Pali I went to Jodhpur where I had the opportunity of inspecting the Daulatpura copper-plate charter of Bhoja I of the imperial Pratihara dynasty. This copper-plate had been presented by the Marwar Darbar to the Victoria Memorial Hall, Calcutta, and was not in the Historic Department last season when I first visited Jodhpur It has been returned since then for reasons not quite clear to me, but anyhow I was glad to see the original plates themselves The inscription thereon has been published in the *Epigraphia Indica*, Vol. V, page 208 ff. The date of this epigraph together with those of the copper-plates of Mahendrapala and Vinayakapala had been wrongly read, and these princes had been for long supposed to be distinct from those whose names occurred in stone-inscriptions. I was lucky enough to be the first to establish their identity and give the correct reading of the dates, and am now delighted to find that my views have been countenanced by such veteran antiquarians and scholars as Dr. Hoernle, Dr. Kielhorn, and so forth One point, however, connected with this inscription remained undecided These records, while setting forth the [illegible] the religious sects to which they [illegible] [illegible]e expression, *viz. parama-bha*[illegible] [illegible]nnection with reference to N[illegible] Bhoja, and Mahendrapala. It means "a devout worshipper of Bhagavati" [illegible] who this Bhagavati was, whether she was Durga, wife of Siva, or Lakshmi, wife of Vishnu, was not clear to me as it was not to Dr Fleet who re-edited the Dighwa-Dubauli plate of Mahendrapala. He had [illegible] examined its seal, but was unable to identify the goddess represented [illegible] But on the Daulatpura copper-plate seal, as I inspected it, has been [illegible] goddess, standing and f[illegible] each side [illegible] and with four hands, [illegible] right a rosary [illegible] beads, lower left a pitch[illegible] This [illegible] doubtless be an image [illegible] Siva [illegible] and is the Bhagavati, whose devotees Nagabhata, Bhoja I and Mahendrapala [illegible]

MANDOR

29 Being desirous to know whether I could determine what [illegible] sculptures of Krishna, described at page 33 of my last season's Progress [illegible] served, I seized this opportunity of [illegible] which is but five miles from Jodhpur [illegible] ground dug out round about one of these sculptures, and this brought [illegible] another compartment, also representing a scene from Krishna [illegible] No 2926) It was the well known incident called the "Overturning of the Cart" performed by Krishna when he was but an infant [illegible] tions were impeded by a stone pavement below, which shew[illegible] ture could not have been buried deeper in the ground Again the [illegible] side of this sculpture has been uniformly hollowed a little [illegible] below, and has afterwards been cut slantingly and chiselled [illegible] intended for another sculpture with a projecting [illegible] mortise and tenon arrangement (Photo No 292[illegible] both the ends of this sculpture, which, as it now [illegible] high, and we may further take it that it could [illegible] Whatever has been said about this sculpture [illegible] being of the same style and obviously [illegible]

[illegible]

Again, whereas the former are square [illegible] not square and are carved only [illegible] height, which could hardly have [illegible] unreasonable to suppose that [illegible] we have e g at Sirpur in Central [illegible] right and left, similar panels [illegible]

ADABALA. GODVAD

30 From Mandor I [illegible] known as God[illegible] [illegible]

State, and went northwards touring there throughout the remainder of this season. What strikes the visitor most while travelling here is the celebrated Aravalli range, which stretches from Mount Ābū in the south almost to Ajmer in the north, and which now separates the Udaipur, from the Jodhpur, territory. The name Aravalli has become so familiar to us that we believe this to be the correct form of the name. But while touring in Godvāḍ, I learnt to my surprise that it was called by the people Āḍābalā, and not Aravalli. Sometimes the short form Balā was also used. It then occurred to me that the name Aravalli was first introduced by Colonel Tod, who misspelt this like many other names in his most celebrated work, *The Annals and Antiquities of Rajasthan*. As *d* is very often written *r* by Europeans, and *v* and *b* are frequently interchanged even by the natives of India, it is intelligible that Āḍābalā, without any diacritical marks, might run into Aravalli, and the latter pronounced not Ārāvallī, but simply Aravalli, as we now all do. Tod's work, so far as information about the modern Rājpūts, their manners and customs goes, is unrivalled and almost exhaustive, and is, therefore, naturally looked upon as the standard authority on Rājputānā. But there is unfortunately one defect, which has not a little vitiated the whole work. It is his utter carelessness about spelling the names of tribes, princes and cities of Rājputānā, with the result that not even Indians, who are not familiar with Rājputānā, can correctly pronounce them. To take one instance, there is a well-known division of the Chohān tribe, whose name has been spelt by him as Sonigurra. The name should really have been spelt Sonagarā, as they were so called after Songar, *i. e.*, Suvarṇagiri, by which Jālor, one of the most celebrated places in southern Mārwār, is also known. But, in the Hindī translation of Tod's work, published under the auspices of the *Veṅkaṭeśasamāchār*, a well-known Bombay daily, the name is written Śaniguru (Saturn-Jupiter)! Evidently the translator knew but little about Rājputānā first-hand, and his Śaniguru for Sonagarā is as natural, but also as ludicrous, as our Aravalli for Āḍābalā.

31. I have just said that the mountain range which separates Mārwār from Mewār is also known as Balā. In fact, Balā is the proper name of the range, *āḍā* being prefixed to it as a sort of epithet, meaning literally a bar for fastening the door; and the mountain range is considered, as it were, a bar preventing the people of Mārwār from going into Mewār. It is at the foot of this Āḍābalā that the whole of the Godvāḍ province is situated. It is this fact that is borne in mind when the usual derivation of this name is given in Mārwār. *Goḍ*, in the Mārwārī language, signifies the knee, and *vāḍ* enclosed ground, and Godvāḍ thus becomes a tract of land lying near the knee of, *i. e.* down below, the Āḍābalā range. But this explanation of the origin of the name, though universally given and accepted in Mārwār, is by no means convincing. There are many small districts in Mārwār as elsewhere in Rājputānā, which are called after various tribes, their names generally ending in *āṭī* or *vāḍ*, and it is but natural and plausible to derive Godvāḍ also in a similar manner. Goḍ or Gauḍ is one of the well-known Rājpūt tribes in Rājputānā. The present chief of Śopur near Gwālior is a Gauḍ Rājpūt. And, though now shorn of their brilliance, they formerly were powerful and held a large territory. Rājgaḍh near Ajmer was one of their original seats of power, and they owned several villages in the Kishengaḍh State, which were wrested from them by the Khishengaḍh Rāṭhoḍs. There is a tract of land still called Goḍāṭī, comprising the Parbatsar and Māroṭ Districts of the Jodhpur State. This was formerly held by them until they were dispossessed of it by the Meḍtiā Rāṭhoḍs. It is, therefore, more natural and intelligible to suppose that the province of Godvāḍ was so called after the Goḍs or Gauḍs, who settled there, than to accept the rather fantastic derivation given by the Mārwārīs.

32. Godvāḍ is divided into two districts,—Bālī and Desurī, and we commenced our work in Godvāḍ from Nāṇā, which is at almost the southernmost point in the Bālī District.

NANA.

Nāṇā is really two miles from the railway station of that name on the Amedābād-Ajmer line. It belongs to a *Jahāgirdār* of the Sesodiyā clan. There are only four temples here, which deserve to be noticed. The foremost of these is the Jaina temple of Mahāvīra, which is supposed to contain an image of that *tīrthaṁkara* as he was, before he attained to *kaivalya*, or absolution. The

temple faces the east, and, in general plan, it is like many other Jaina temples, with only a few differences (Photos Nos 2928 29) Whereas the corridor of cells on the proper left *i e* on the north side, is as long as the court wall itself, that on the right ends just where the shrine porch commences the remaining part of the court wall on this side being adorned with niches for holding images. The north corridor again is not only longer, but also broader, than the south and the only object that calls for notice here is a miniature *Idgah*, doubtless put up to ward off Mussalman prosecution The entrance to the *sabhamandapa* or open hall is decorated by a *torana* or arch, issuing from *makara* heads resting upon old pillars of about the 11th century In addition to these, the western gateway at the back is the only part of the old structure now surviving (Photo No 2930) *In the sanctum is the image of Mahavira*, the *parikara* or pedestal of which as the inscription informs us, was caused to be made by an Osval of the Velahara *gotra* and named Duda and was installed in *sam 1506 varshe majha badi 10 gurau* by Sri Samtisuri of the Jñabakiya *gachchha* On the door jamb of the shrine, there is a small fragmentary inscription bearing the date *samvat 1017* In the closed hall is an elegant sculpture of the Nandiśvara dvipa with an inscription engraved below, which is too weather-worn to be read (Photo No 2931) In the open porch of the

in Marwari language has been engraved on the
lars It is dated *samvat 1659 varshe bhadrapada-*
ords a grant made apparently by the Rana
Sri Amarasimha Quite close to this is a Vaishnava temple, dedicated to Lakshmi Narayana Its spire is built up of odd pieces of an old *śikhara*, and the walls themselves are partly stone and partly brick work Outside is a *surabhi* stone bearing an inscription It gives the date *samvat 1314 varshe* ... of an annual gift of 4 *drammas* by the
hakrasvami who must be the same as

33 Outside the village is the temple of Nilakantha-Mahadeva, which from an architectural point of view calls for no remark But on the door jambs of the *sabhamandapa* are incised two inscriptions, one on each side One of these bears the date *samvat 1237*, and contains the name Jalana a Paramara Rajput, and of Rajasiha and Vagada, both *Sahanis* or Masters of royal stables The other inscription is dated *samvat 1257 varshe magha sudi 7 sukra dine*, and records
...s by a Gauda Kayastha
(?) In the shrine itself
It is in Marwari and
speaks of the temple having been repaired in *samvat 1283* when Bhyivadeva (Bhimadeva), son of Ajayapaladeva, was paramount sovereign at Anahila nagara and Dhandhaladeva son of Visadhavala, was his feudatory It is worthy of note that the latter has been called a Chhahama which, I think must be taken to mean Chahamana Behind the shrine is a modern but curious sculpture of Nandi and a man feeding him (Photo No 2936)

34 Not far from the temple of Nilakantha Mahadeva are the ruins of three shrines which, though small and plain, are the oldest remains to be found at Nana The largest of these faces the west Its walls are destroyed but its door-frame is intact, and bears near the bottom Ganga and Yamuna, and still below touching the floor, Ganesa and Kubera (Photo No 2934) Inside the shrine, now open is a *linga*, whic ... other
shrine facing the east The door ... three
niches, containing Chamunda Siv ... south
respectively (Photo No 2935) Along the side of the first shrine and to the north of it is another, of which nothing remains but its south and east walls, with the niches holding Lakuliśa and Siva (Photo No 2933) It was near these shrines that th
near the doorway of
ally lying The inscri... of it can be read with certainty It is
some, and refers itself to the reign of
a Paramara king We further learn
was in the possession of one Laksha, who

was a favourite of the heir-apparent Kānhaḍadeva, *i. e.* son of Somasiṁha. The object of the inscription is to record some grant made by Kānhaḍadeva in connection with the god Lakula(li)deva. This and the fact that images of Lakulīśa are found sculptured on these shrines shew that the whole group was dedicated to the worship of that god.

35. About three miles to the north-west of Nāṇā, is Belār, which contains two old temples, one Hindu dedicated to Śiva but in ruins, and the other Jaina dedicated to Pārśvanātha and in daily use. The first is nearly half a mile to the south of the village, and is a group of temples overlooking a beautiful lake (Photo. No. 2937). The central temple faces the east, and consists of a shrine and open porch (Photo. No. 2938). On the dedicatory block above the shrine door is Gaṇeśa, and above still are the *Navagraha*. In the interior is a *liṅga* daily worshipped. In the principal niches on the outside walls are Chāmuṇḍā, Śiva, and Lakulīśa facing the north, west and south respectively. In addition to these images, the exterior is decorated with the *Ashṭa-dikpālas* or the Eight Regents of the quarters, who are here sculptured in almost strict accordance with the rules laid down in Sanskrit treatises on Hindu iconography. To take an instance, Yama is figured on the wall, facing the south, which is his proper direction, and with buffalo as his *vāhana* or vehicle (Photo. No. 2939). This is intelligible enough, but the objects, which he bears in his hands, are such as would throw some doubt on this conclusion. They are a *pothī* or manuscript, a cock, a staff and a pen, but these are exactly the objects, which, as works on Hindu iconography tell us, should be sculptured as held in his hands by Yama. The image at the other end, is that of Agni, regent of the south-eastern quarter. His *vāhana*, the ram, is broken off, but, in his lower and upper right, may be noticed the rosary, and *śakti* or *yoni* and in his upper and lower left hands, a lotus and a water-pot, which, again, are the objects mentioned by the science of Hindu iconography as being borne by Agni. If we had not had this knowledge, this Agni would easily have been mistaken for Brahmā.

BELAR.

36. Besides the central shrine, there were no less than seven attendant shrines, one along the side of the main shrine on the north, two in front and four at the back. All of these are now utter wrecks except two. Of the latter one is immediately behind (Photo. No. 2940), and the other at the north-west corner of the central shrine. The first has on its exterior carved the figures of Chāmuṇḍā, Vishṇu, and Lakulīśa on the north, west, and south faces respectively. The second also has the same figures sculptured, but here Lakulīśa is represented as holding the staff and citron in his right and left hands respectively, instead of the reverse as usual.

37. The Jaina temple referred to above is in the village, and is quite modern excepting its *sabhāmaṇḍapa* which shews about thirteenth century work. Five of its pillars bear inscriptions all dated in V. E. 1265 or A. D. 1208, and speak of the various repairs done to the temple, all by Osvāls. One of the epigraphs, however, refers itself to the reign of Dhāndhaladeva, the same prince as that mentioned in the inscription in the temple of Nīlakaṇṭha-Mahādeva at Nāṇā.

38. Bhaḍuṇḍ is about a mile and a half north of Nāṇā. The objects of antiquity here are a few temples, which, though old, are of no particular importance. One of these, however, it deserves to be mentioned, is dedicated to Sarasvatī. There is also an old step-well here, with an inscription attached to it. The latter opens with a verse in praise of Rāma, of the Raghu lineage, which is rather unusual in old inscriptions. It bears the date *saṁvat 1102 kārti vadi paṁchamyāṁ*, and speaks of the Paramāra prince, Pūrṇapāla, as then reigning and holding the *Arbuda-maṇḍala*, *i. e.* the territory round about Mount Ābū. It then says that at Bhuṁḍipadra (Bhaḍuṇḍ) certain Brāhmaṇas, perceiving the vanity of life, made some contributions and constructed this work of charity.

BHADUND.

39. Nearly seven miles to the north of Bhaḍuṇḍ is Beḍā, which is the seat of another *Jahāgirdār*. Like that of Nāṇā, he also is a Sesodiyā and of the same family. Near the

BEDA.

temple of Mahadeva outside the village is an image of Sūrya placed on a dais (Photo No 2943). It is doubtless an old figure, and it is indeed a wonder as to where it was brought from It is now worshipped as a *mata* by the Rebharis! In the village itself is a temple dedicated to Thakur or Vishnu. It is quite a modern structure, but the curious thing here is that the Thakur is given a small sword to use, the reason of it being, as I was told, to enable him to protect himself against the Menas, who formerly infested Godvad. Near this shrine is a Jaina temple, which is, no doubt a spacious one but is quite a plain structure (Photo. No 2944) In the *sanctum* are some brass and stone images, containing inscriptions with dates ranging from V E 1347 to V. E 1630 In some of them occurs the name Bahadā grama, doubtless the same as Beda About two miles from Beda are some ruins, which go by the name of Juna Beda Amongst them is intact a Jaina temple dedicated to Parsvanatha (Photo. No 2942) The image of this *tirthamkara* has an inscription engraved on it, containing the date *samvat 1644 varshe phaguna di 13* About three miles from Beda is a temple situated in a jungle and dedicated to Mahadeva (Photo No 2945) Excepting the basement of the shrine, nothing that is old has survived. In the antechamber to the *sanctum* may, however, be seen fixed in the wall an old sculpture containing the *Navagraha* Outside the temple enclosure are at least five old memorial stones (Photos Nos. 2946 47), with which, by the bye, Marwar abounds

I.

III.

III.

40. From Beda we went to Bijapur, from where we visited Bhatuṇd and Hathundi At the former place, which is only one mile south of Bijapur, there are only two ancient temples worth mentioning The first is the one situated on a high artificial mound near a *talav* on the outskirts of the village (Photo No 2948). This is a very curious temple, and I have not seen any like this It has two antechambers with a door to each, one facing east and the other west (Photos Nos 2949 50) The eaves projecting from the roof and the mouldings of the doors shew that it never had any porches. The *sanctum* appears to have been divided into two parts by a partition wall, the larger portion of which is still remaining. The outside walls are plain and devoid of all ornamentation The front of the roof of the antechambers is decorated with a niche overtopped by two *chaitya* window arches or by *ghode ki nal* (horse shoes), as they are called in Marwar. The niche contains a seated image with four hands, the lower two resting on the soles of the feet one above the other The image appears to be a male one and of Śiva, but the head-dress seems to be a crown and not matted hair The image is, however, too weather worn to enable us to identify it with certainty. All the arches above probably contained ornamental heads, but only one has remained, *viz* in the lowermost arch on the west front The spire of the shrine is not intact, but what is preserved is enough to shew that it is a very old temple The heads in *chaitya* window arches also is another indication of an early age There is no image inside the temple.

BHATUND

II

41 The other temple is in the village, and is in a thoroughly dilapidated condition (Photo No 2951) In plan it is not unlike that of Surya at Vasant gadh in the Sirohi State, though certainly not so old The hall is now separated from the circumambulatory passage by masonry walls, and the latter is filled with grass and fodder for the cattle The temple faces the east The lintel of the shrine door has no dedicatory block on it, but is decorated with garland bearing figures (Photo. No 2952) Above on the frieze are the *Navagraha* Of the door frame the central and protuberant mouldings are split each into six compartments, the lowermost being much larger than those above Of the lowermost that on the proper right contains a male figure with beard and a snake encircling his neck He has two hands, one of which holds a trident The figure on the proper left is exactly similar, but wields a spear instead of a trident In the niches above are represented some domestic scenes in all excepting in the top nost of the proper right moulding In this is carved a figure of Siva, seated exactly like a Jina but with four hands the two lower of which are placed one above the other, touching the soles of his feet In the upper hands, he bears a trident and a snake The pillars of the hall are plain, but the panels of the ceiling are deeply and elegantly carved They are six in all and are domical (Photo No 2953) except the two in the bays adjoining the *bhrama* or

II

circumambulatory passage. Of the porch everything is gone except the basement. The spire of the temple is destroyed. The whole interior of the hall is blackened with smoke. The place, I was told, was, for a long time, used as a kitchen by a Thāṇedār there nearly twelve years ago. On one of the pillars of the *sabhāmaṇḍapa* has been incised an inscription, which is highly weather-worn. Although the object of it is not clear, the other details are intelligible enough. It is dated *saṁvat 1210 jyeshṭha śudi 6 gurau*, and refers itself to the reign of the Chaulukya sovereign, Kumārapāla. It also makes mention of his *daṇḍanāyaka, i. e.* a governor named Śrī-Vaijāka in charge of the district of Nāḍol. The only other thing worth noting in the inscription is the name Śrī-Bhāṭuṭṭapadra-nagara, which is doubtless the same as Bhāṭuṇḍ.

HATHUNDI.

42. Hāthuṇḍī is about three miles south-east of Bijāpur. Here too there are only two temples worth describing, one Śaiva and one Jaina. The former is a cluster of temples, standing on a raised terrace (Photo. No. 2958). There are two more below the terrace on the east side. Of those on the terrace, three are behind the shrine, two on both sides of the hall, and four in front, of the main temple. Of the latter the shrine door has Gaṇeśa on the projecting block, and inside the *sanctum* a *liṅga*, which is worshipped. All the other shrines are empty. The spires of all the shrines are gone.

43. As regards the Jaina temple, there is nothing about its architecture, that calls for any remarks (Photo. No. 2954). It is, like most Jaina fanes, with a central temple with corridors and cells (Photo. No. 2957) running along the sides and in front. This temple, however, has no *raṅga-maṇḍapa* in front of the shrine porch. Excepting the doors of the *gūḍha-maṇḍapa* and of the enclosure wall (Photos. Nos. 2955-56), everything is plain and without any carving. Inside the shrine is an image of the last *tīrthaṁkara,* here known as Rātā-Mahāvīra. *Rātā* means red, and it is said that the original image was of red stone, but when the temple was destroyed by the Muhammadans, the image also mysteriously disappeared. The present one is made of bricks, and is coated with a thick red colour every five years. This Mahāvīra is also called *Muchhālā, i. e.* one with thick moustaches. In the *gūḍha-maṇḍapa* there is an inscription engraved on a pillar. It contains the date *saṁvat 1335 varshe śrāmvaṇa vadi 1 some,* and records a grant of 24 *drammas* to, as it says, Mahāvīra named Rātā, from the custom-house of Samīpaṭṭī (Sevāḍī). In the porch there are two or three inscriptions, of which only one is interesting. It speaks of the Chāhamāna king Sāmvaṁtasiṁhya (Sāmantasiṁha) as ruling over the district of Naḍūla, and gives the date *saṁvat 1345 varshe prathama-bhādravā vadi 9 śukra-dine.* It further specifies an annual gift of 24 *drammas* by a *sāhukār,* Hemāka by name, to Mahāvīra in the village of Hāthiuṁḍī, obviously Hāthuṇḍī. The Sanskrit name of it was Hastikuṇḍī, which is mentioned in a long inscription, partially published by the late Professor Kielhorn in the *Jour. Beng. As. Soc.* Vol. LXII, Pt. I, p. 309 ff. The stone, on which this inscription is engraved, was originally in this temple, set up high into the inside wall of the entrance door. The empty space there marks the exact spot where it was originally placed. For some reasons unknown, it was dislodged from its position, and was being pilferred away by some Jainas from Mewār. Munshi Deviprasad Munsiff of Jodhpur, whose zeal for the Indian antiquities is as disinterested as it is unflagging, was touring in those parts in connection with the Census work of Mārwār. No sooner news of the inscription stone being carried away reached his ears than he hastened to the spot and saved it from the hands of the idle pilferers. The stone, as I have stated in the last Progress Report, is now at Jodhpur in the house of the Munshi, there being no room to house it properly in the building of the Historic Department. What Professor Kielhorn has edited is only a part of the inscription, and, as it gives us information about an entirely new line of Rāshṭrakūṭas, the whole of the inscription is worth editing, but the fact of its being not deeply incised and of its being mutilated in places will perhaps stand in the way of its being completely and satisfactorily deciphered. Hastikuṇḍī was thus the original Sanskrit name of the place, and, as we learn from the epigraph, was the capital of the Rāshṭrakūṭas in the 10th century. Its importance is also attested by the fact that a line of Jaina pontiffs is actually called Hastikuṇḍiya-gachchha after it. Amongst the Mārwār Rāṭhoḍs, again,

in reality, a natural cavern, converted into a shrine, with a *sabhāmandapa* in front of it. On the lintels of the pillars in the *chauk* are incised three inscriptions, only two of which are worthy of note. One of these bears the date V. E. 1200, and refers itself to the reign of the ... Jayasimhadeva and his feudatory *mahārāja* ... chieftain Aśvarāja). At this time the villa ... *grāsa*, *i. e. girās*, by the queen Śri-Tihunaka. The object of the inscription is to record the gift of some *drammas* by one Bopavana to celebrate the festival in connection with the goddess Bahughrina, *i. e.* Bahuguna *mātā*. The other inscription is dated on Friday, the first of the dark half of Śrāvana in the (Vikrama) year 1216, when Kumārapāla was the supreme ruler, Vayajaladeva was *danda-nāyaka* at Naddūla (Nādol), and Anupameśvara was the *jahāgirdār* of Vālahi (Bāli). It further states that out of the land belonging to this village, a plot equal to ... one ploughshare in a single day was granted by ... f the goddess Bahusri(ghri)na. Vayajaladeva, ... Vaijāka of the Bhātund and Sevādi inscriptions.

48 While at Bālī, we had a very nice opportunity afforded us of witnessing ... orks, and the ... f the *samgha* ... ala, when he ... is always a ... in question ... Sirohi State. ... Parmār *nakh*. ... Gokak The ... Magha. The *samgha* was headed by Muni Sri-Ratnavardhana, and after leaving Kalandari, halted at the intervening places of Padiv, Andor, Paladi, and Śivagañj, before it reached Bāli. The object of it was to make a pilgrimage to the *Pañcha-tirtha* of Mārwār, and Kesriya in Mewār. The *Pañcha-tirtha* of Mārwar includes Rānpur, Ghanerāv, Nadlāi, Nadol, and Birkanā, all in the Desurī District, Jodhpur State. Various invitations had been sent round by Phulchandji, and many Jainas, men and women, availed themselves of these The number of the people who had joined the *samgha* was no less than 200 at Bāli. Those, who were rich, came with their camels, *rāotis*, cooking utensils and servants, but the poor, of whom there were many, were furnished with conveyances, *rāotis*, and food by Phulchandji at his own expense There were physicians to attend on the sick and armed Menās and Bhils to guard the *samgha* against the molestations of their tribes, which abound on the boundaries between Mārwār and Mewār, it being supposed, ... hink, that a Menā or a Bhil, guarding a camp, ... depredations of the people of their tribes. S ... een spent upon repairing the road of the Desurī *nal* in the Udaipur territory, which led to Kesraji. Twice did the *samgha* afterwards meet us, once at Sadadi and then at Nādlai, where its number was greatly increased. Phulchandji thus gained for himself the title of *samghvī* or *samghapati*.

SADADI

49. About ten miles to the east of Bali is Sādadi, commonly spelt Sadri, the largest town in the whole of the Godvād Province. It possesses several temples, the most conspicuous of which are those of Varāhji, Kapurlinga-Mahādev and Jāgeśvar. The first is a structure facing the north, but rather curious in plan (Photo. No 2970). It i... rch, with four ... The central ... eight pillars ... are also the ... from the hall, but from ... porch. Of the former, ... of their principal niches, those on the south contain facing the east to Lakshmī; of their principal niches, those on the south contain Brahmā and the remaining Śiva Of the latter that facing the east is of Ganesa and the other of Pañchamukha-Mahādeva. In the porch is Garuda

facing an elegantly carved figure of Varāha in the *sanctum*. This figure is said to have been brought there from Dhālop, about nine miles to the north of Sādaḍī, by the Nandvāṇā Brāhmaṇas, who are in charge of the temple. In the principal niches on the exterior of the *sanctum* are Brahmā, Harihara, and Vishṇu on the east, south, and west faces respectively (Photo. No. 2971). The last is a curious image seated on Garuḍa with six hands and three faces, *viz*. those of the lion, man and boar. It evidently represents some form of Vishṇu (Photo. No. 2972). Of the *Śikharas* all are new, except those of the Gaṇeśa and Bholānātha shrines, which are of the early Solaṅkī period (Photo. No. 2973).

50. On the outskirts of the town are two temples, one dedicated to Kapurliṅga-Mahādeva and the other to Chaturbhujajī. The first is exactly in front of the other, and faces the north. Of the principal niches, that facing the east contains an image of Brahmā and the rest of Śiva. The spire is old, and is exactly of the type of the shrines of Varāhjī just referred to (Photo. No. 2980). The temple of Chaturbhuja faces the east, and originally consisted of a *sanctum*, antechamber, hall and porch, and with six attendant shrines projecting, three from each side of the hall. But of those on the north side one has survived, the space occupied by the remaining shrines being now utilised for erecting the *Pūjārī's* house. The shrine that has survived is dedicated to Chaturbhujajī, and the images in the principal niches outside are Lakulīśa and Śiva on the west and north respectively. The remaining one could not be seen, as access to it could be had only from inside the *Pūjārī's* house. The shrines on the south side are almost utter wrecks, only parts of their porches remaining (Photo. No. 2979). Of these the lintel resting on the pillars of the central porch is engraved with two inscriptions, one on each side. One of these is dated *saṁvat 1224 phāguṇa sudi 2 some*, and refers itself to the reign of the Nāḍolā Chohān Kelhaṇadeva. In the *sanctum* of the temple is a standing image of Chaturbhuja of black stone, holding in the right lower a lotus, in the right upper a mace, in the left upper a discus, and in the left lower a conch. From the order in which these objects have been held in the hands, it appears that the image is intended to be one of Trivikrama.

51. There is not a single individual that has visited Sādaḍī, who has not heard of Tārāchand Kābaḍiyā and the various monuments associated with his name. He was an Osvāl of the Ray-Koṭhārī family. It is said that the great grand-father of Chāṇḍā, his grand-father, in order to escape the Muhammadan oppressions in Delhi, where he was staying, came to the south, and brought Chāṇḍā, who was then a mere child, in a *kāvaḍ*. The fact of his being so brought in a *kāvaḍ* gave rise to the name Kābaḍiyā. Chāṇḍā's son was Ṭiḍā, and Ṭiḍā had two sons, Bhāmā-sāh and Tārāchand. When the Mogul emperor Akbar deprived Mahārāṇā Pratāpasiṁha of most of his dominions, pecuniary aid was liberally given him by Bhāmā-sāh. The consequence of it was that he was made a Divāṇ when the Mahārāṇā regained his possessions. Tārāchand, however, was made simply the Hākim or Collector of the Godvāḍ division. At that time the Mādrechā Chohāns were infesting Rāṇpur and other places. He put a stop to it, and induced the people to settle at Sādaḍī. For himself he raised an orchard, and erected a pavilion which was afterwards converted into the temple of Jāgeśvar by an ascetic of the Nātha sect (Photo. No. 2976). A mansion also for his residence was built by him of the materials furnished by the ruins of the structures raised by Muñjā Bāḷiyā at Sevāḍī. Of this mansion only a few pillars are now *in situ*. They are the ones shewn behind the local *kacheri* (Photo. No. 2975). At the southern end of the orchard he built a step-well four storeys high. This is evidently the one lying close beside the temple of Chaturbhujajī. But this is a mistake. The step-well was built, not by Tārāchand, but by his son, Sāh Suratāṇaka. The inscription thereon is dated Thursday, the second of the dark half of Vaiśākha in the Vikrama year 1654 and Śaka 1520, and refers itself to the reign of *mahārāṇā* Amarasiṁha, son of Pratāpasiṁha, alluded to above. The inscription further states that the step-well was named *Tārā-vāvī*, and was caused to be made by Suratāṇaka at Sādaḍī for the spiritual merit of his father Tārāchanda and the eleven females that went *satī* with him. Just near this temple is a small building, containing a sculpture, which throws light on this matter. It is broken up into two com-

partments, and the space intervening is engraved with an inscription. In the first compartment are six figures That to the extreme left is that of a man mounted on a horse. This is doubtless Tarāchanda, who, *the inscription informs* us, died on the 8th of the dark half of Vaiśākha in the Vikrama year 1648. The remaining figures are those of his four wives and his kept mistress, as the inscription further distinctly tells us The second compartment is also occupied

cing females. Leaving Tarāchanda

number eleven, who must be the

iption on the step-well informs us. At present no person of Tarāchand's family has survived. But there are at least thirty houses belonging to Kābadiyās, his caste-people. It is they, who now maintain the worship of the *devali* or memorial stone, and do repairs to the building whenever necessary. In addition to these monuments, there is one *upāsara*, or place of residence for Jaina monks, in the city, which also is said to have been built by Tarāchand.

52. So far as regards Tarāchand and the works associated with his *name. What we are chiefly concerned with here is the temple of Jageśvar.* As mentioned above, it was originally built by Tarachand and intended for a garden pavilion, but was afterwards appropriated to Śaiva worship by a Natha ascetic. In fact, as it is, it could not have been a temple, for the shrine of Jāgesvar is formed by simply putting in masonry walls and enclosing the space between the four pillars in the south-west corner. The tradition must, therefore, be take

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however, does not appear to be true, for there are at least four inscriptions on two of its columns, from which it is clear that the pillars, at any rate, belonged to the temple of Lakshmana-svami or Lokhanadeva, and that this temple was in Nadūla, *i e.* Nadol. No doubt need, therefore, be entertained as to the pillars, et And, as the name Lakshmana svami imp y Lakshmana, the founder of the Mārv w, for this Lakshmana we have the date a Nadol inscription If this is true, the temple was built in the last quarter of the 10th century The style of the pillars also does not run counter to this view. It agrees with that of the pillars *of the later temples at Osia, belonging to the 10th century.*

RANPUR.

53. Six miles to the south of Sādadi is Ranpur, which is celebrated for the *Chaumukh* temple of Ādinatha, the first *tirthamkara*. It is situated in a valley piercing the western

een in the whole

by no means be

, still, a jungle is a jungle, and has its unique beauty. There is but one well here, which supplies the pilgrims and the people there with drinking water, but even this water is considered to be noxious. It is called *teliyā*, *i e* as heavy and indigestible as oil. I have already stated that the boundary between Marwar and Mewār is at present marked by the Ādabalā range, and there are many passes, or *nāls* as they one country to this part of the c mall army detachment had been formerly stationed at Ranpur to scare the wild tribes. But the water was so bad that the health of almost all sepoys was impaired. It is said that by drinking it their abdomens became distended, other limbs emaciated, and their eyes turned yellow. The detachment had, therefore, to be removed, and is now stationed at Sadadi. The men of the Jodhpur

stayed there very unwillingly, and

iem was complaining to me of the

er, however, did not produce any bad effect on our health; on the contrary, we were all the better for it, this probably due to the fact that we always used boiled water.

54. Rāṇpur is looked upon by the Jainas as one of the *pañcha-tīrtha*, or five sacred places in Mārwār. During the space of ten days that we were there, not a day passed without pilgrims coming to that place. As I have said at the outset, Rāṇpur is famous for the *Chaumukh* temple of Ādinātha. *Chaumukh* is a Jaina term, and denotes four images of a *tīrthaṁkara* placed on one and the same pedestal back to back so as to face the four cardinal directions. It, therefore, presupposes that not only the *sanctum*, in which such a *Chaumukh* is installed, but also the enclosing wall, should have four doors, facing the four images. And such is the case with this *Chaumūkh* temple also. The door facing the west is, in the present instance, considered to be the principal entrance. One *Chaumukh* temple of almost exactly the same plan was found by me at Sirohi, but it is a modern structure and does not appear to have ever been finished. The Rāṇpur temple was built by a Porvāḍ *mahājan*, named Dharaṇāka in the inscription, but commonly known as Dhanā Seṭh, in A. D. 1440 during the reign of Kumbhakarṇa (Photos. Nos. 2987-95). This temple has been described by Fergusson in his book entitled *History of Indian and Eastern Architecture*. But as he has not done adequate justice to it and his description is not accompanied by a number of illustrations, which are necessary for the proper understanding of its architectural and iconographic aspects, I shall contribute a paper to the *Archæological Annual*, embodying all the results of my work there, and shall, therefore, refrain from describing it here.

55. The *Chaumukh*, however, is not the only temple existing at Rāṇpur. In front of it are two Jaina temples, and a little further to the south is the temple of Sūrya. Of the Jaina temples, that which deserves to be noticed is the one dedicated to Pārśvanātha (Photo. No. 2986). The walls thereof are fourteenth century work, but the spire appears to be still later and is evidently rebuilt (Photo. No. 2985). The temple is also called *Pātriyoṁkā mandar*, *i. e.* the temple of prostitutes. It is so called on account of some erotic figures sculptured on its exterior. It is said that the Sompuras or masons, who built the *Chaumukh* temple, also built this. While they were working at the former, they employed their recess hours in the noon, in erecting the latter, and giving loose rein to their fancy, and carving all sorts of posture, in which sexual enjoyment was possible. Whatever the explanation may be, it is indeed strange and inexplicable how these indecent figures came to be carved on the temple of a *tīrthaṁkara*, who is to be approached with all freedom from earthly passions.

56. The temple of Sūrya faces the east, and stands on a terrace. It originally consisted of a shrine, hall, and porch (Photo. No. 2981). Both the terrace and the temple are star-shaped in plan. The porch is well nigh destroyed, and of the hall the roof is all but gone. On the shrine door (Photo. No. 2984) on the dedicatory block is Gaṇeśa. He is flanked by five figures on each side, of which except the first all are of the *navagraha*. All the small niches of the door sides are occupied by Sūrya. Above on the frieze, is Śiva in the centre. On his proper right are a goddess and Brahmā, and on his left another goddess and Vishṇu. Between Śiva and the goddesses are on each side sculptured two elephants fighting with each other. In the shrine are two images, one doubtless of Sūrya to whom the temple is dedicated, and the other, on his proper left, of a goddess with two hands, the right holding a cup and the left a lotus stalk. On the other side of Sūrya there must have been a third figure, but it has now disappeared.

57. The exterior, as said above, is arranged as *ashṭabhadra*, and all the figures are made to stand on the pedestals supported by seven horses (Photo. No. 2982). The figures on the projecting mouldings number sixty-three in all. Amongst these the *asṭha-dikpāla* and the *navagraha* can easily be recognized. Most of the remaining ones are complex forms of Sūrya with Brahmā, Śiva and Vishṇu. There is but one goddess amongst these. She is sculptured near Ketu near the north-west corner (Photo. No. 2983). She seated on her *vāhana* the man, and has six hands, the right ones bearing a ladle, a mace and a rosary, and the left a conch and a discus, the third being left open. Of these figures two appear to have been selected for worship, as they have been bedaubed with red-lead. They are Gaṇapati on the north side, and Nirṛiti on the south-west corner. These figures are, on the whole, far better carved than those on the shrine

door frame. The wall mouldings are like those of the Pārśvanātha temple, and cannot be later than the fourteenth century, but the *Śikara* appears to have been rebuilt.

GHANERAV.

58. About six miles to the north-east of Sādadi is Ghānerāv, which is another of the *pañcha-tīrtha* of Mārwār. From here runs one of the two celebrated *nāls*, or passes leading to Mārwār, the other being the Desurī *nāl*. The Ghānerāv *nāl* gives the shortest cut, ... At two places in particular, the road is very n ... precipice. Several pack bullocks and camels ... and to have fallen headlong into the abyss. Yet every other day the *natvada* plies between Kailvādā a town in Mewār on the hills above and Ghāṇerāv below on the plains, exchanging their ghee for grains. Ghānerāv is one of the villages owned by a Rāṭhod *jahāgirdār*, and was his head-quarters till the time of Colonel Tod. The present *jahāgirdār*, however, has now established himself at Nādol which is the largest town in his *jahāgir*. The *jahāgirdār* is at present subordinate to the Mārwār Darbār, but formerly he owned fealty to the Mahārāṇā, and fought on his side and against his kinsmen, the Rāṭhod princes of Jodhpur. Being situated just at the entrance of the *nāl*, Ghānerāv had acquired great importance in the old da ... Mārwār and Mew ... post of honour in ... enumerates the principal feudatory chieftains of Mewār, two Rāthods are prominently mentioned, of whom one was of Bednor and the other of Ghānerāv. ... leanings towards the Mahārānā, not- ... for this allegiance from the hands of ... suffer much more for his fresh manifestations of fealty to his old overlord.

59. The temple, which is visited by Jaina pilgrims near Ghāṇerāv, is three ... the foot of hills and almost in a jungle. ... of Fergusson that the Jainas had a love ... ited by erecting many of their celebrated temples in secluded valleys or on hill-tops. This temple faces the north, and is dedicated to Mahāvīra (Photo. No. 2998). It consists of a shrine, a closed hall, ... porch attached thereto. In front of the latter are ... porch, with rows of cells running along on three ... ove the basement mouldings on the exterior are ... screens, with balconies projecting and running all rou ... the closed hall, and the shrine. On the balcony of each is ... es, *i. e.* on the west and the east These ... bly as old as the eleventh century ... modern and so also are the open hall and ... the inside ... The most ... nth of the ... and heavy ear-rings. As necklaces are here shewn, it cannot be of any *tīrthaṁkara*. In front of the bust is a large water-pot supported by two dwarfs (Photo. No. 3000). Such busts are not uncommon in Jaina temples, and they probably represent the individuals, who originally built the temple.

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Assistant Superintendent, Archæological Survey,
Western Circle.

Poona, 27th July 1903.

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21	Sanskrit College Library, 1, College Square, Calcutta	1
22	Asiatic Society of Bengal, 57, Park Street, Calcutta	1
	United Provinces.	
23	Secretariat Library, P. W. D., Allāhābād	1
24	University Library, Allāhābād	1
25	Public Library, Allāhābād	1
26	Provincial Museum Library, Lucknow	1
27	Sanskrit College, Benares	1
28	Thomason College, Roorkee	1
	Punjab.	
29	Secretariat Library, Public Works Department, Lahore	1
30	Punjāb Public Library, Lahore	1
31	Museum Library, Lahore	1
32	University Library, Lahore	1
33	Government College Library, Lahore	1
34	Delhi Museum and Institute, Delhi	1
	North-West Frontier Province.	
35	Secretariat Library, Peshawar	1
36	*Museum Library, Peshāwar	1
	Burma.	
37	Secretariat Library, Rangoon	1
38	The Bernard Free Library, Rangoon	1
39	The Phayre Museum, Rangoon	1

* Director-General's Annual Report, Part II.

Number.	Designation	Number of copies to be supplied
	II.—INDIA—*continued*	
	Central Provinces.	
40	Secretariat Library, Nagpur	1
41	Museum Library, Nagpur	1
	Assam.	
42	Secretariat Library, Shillong	1
	Coorg.	
43	The Chief Commissioner of Coorg's Library, Bangalore	1
	NATIVE STATES.	
	Hyderabad.	
44	The Resident's Library, Hyderābad	1
	Central India.	
45	Library of the Agent to the Governor-General, Indore .. .	1
46	The Librarian, Dhar Museum Library, Dhār	1
47	Rājkumar College, Indore	1
	Rajputana.	
48	Library of the Chief Commissioner and Agent to the Governor-General, Ajmer	1
49	College Library, Ajmer	1
	Baroda.	
50	Library of the Resident at Baroda	1
	Kathiawad.	
51	Watson Museum, Rājkot	1
52	Sir Bhagvatsinghji Library, Gondāl	1

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Annual Reports —
Progress Report of the Archæological Survey Western Circle for the year ending 31st March 1908

General Department
No 6748

Bombay Castle
1?th November 1908

Letter from the Superintendent Archæological Survey Western Circle, No 579 dated 2? th September 1908 —

I have the honour to forward a signed copy of my Progress Report for the year 1907 08 and to request that if approved Government will be pleased to issue the necessary orders regarding printing to the Superintendent Government Central Press

* * * * * *

The photographer
red since we returned
hat work a few days

5 Copies of the printed conservation notes mentioned in paragraph 13 are attached for the perusal of Government

6 The illustration accompanying the Report will be printed at the Government Photozincographic Office Poona

Letter from the Superintendent Archæological Survey Western Circle No 607, dated 10th October 1908 —

In continuation of my letter No 579 of the 28th ultimo I have the honour to advise the despatch by railway parcel of he
Bombay Government Nos 2906 to he
Secretary of State for India (Nos —
2917) and the Agent to the Governor General in Rajputana (Nos 2918 3038)

RESOLUTION The Reports submitted by Mr Cousens and his assistant Mr Bhandarkar are of unusual interest and show a satisfactory record of useful work during the year

2 His Excellency the Governor in Council notices with pleasure that Mr Cousens has found leisure for certain excavation work at Nasik and Parjapur It is desirable that in addition to work at Brahmanabad operations should be commenced at Aihole and Pattadakal as proposed by the Superintendent in paragraph 76 of his Report

3 The Jod Gumbaz at Bijapur referred to in paragraph 12 of the Report, which has been temporarily occupied, will shortly be vacated

4 The proposal to issue rules for the care of protected monuments applicable to all India has been abandoned by the Government of India The Superintendent of the Archæological Survey has therefore been called on for draft proposals for rules for the Bombay Presidency (*vide* Government Resolution No 04 6 dated the 29th October 1908)

5 The attention of all District Officers should be drawn to paragraph 28 of Mr Cousens' Report and they should be requested to bring to his notice any remains of interest observed while on tour which have not been entered by the Superintendent in the list given in paragraph 27 His Excellency the Governor in Council notes with much satisfaction the valuable assistance rendered to Mr Cousens by Mr Hudson in Dharwar, in this connection

6 District Officers are reminded in connection with the Superintendent s remarks in paragraph 98 of his Report that intimation should invariably be furnished to the Superintendent before any excavation work is undertaken It is essential that Mr Cousens should receive adequate notice of their intentions

7 Mr Bhandarkar s work in Rajputana continues to yield valuable results It is presumed that Mr Bhandarkar has placed himself in communication with local experts having an intimate knowledge of the objects of interest in Rajputana There is no objection to utilizing information derived from this source provided that its origin is adequately acknowledged when it is reproduced

8 The proposed tour for the current season (paragraphs 76 and 77 of Mr Cousens Report) is approved

9. Copies of the Report should be forwarded to the Agencies concerned, the under Secretary of State for India, the Government of India, the Commissioner in Sind, the Commissioners of Divisions, all Collectors, including the Collectors and Deputy Commissioners in Sind, the Director of Agriculture, the Municipal Commissioner for the City of Bombay, the Compiler, General Administration Report for 1907-08, the Revenue, Political and Public Works Departments, and the Honorary Secretary to the Committee of the Prince of Wales' Museum of Western India. Copies should also be forwarded, as usual, to the officers and institutions concerned and placed on the Editors' Tables.

10. Of the photographs submitted by the Archæological Superintendent, the mounted set should be deposited in the Secretariat Library and the unmounted sets should be sent to the Under Secretary of State for India in accordance with the orders contained in Government Resolution No. 3273, dated the 4th June 1906, and to the Honourable the Agent to the Governor General in Rajputana and the Resident at Baroda.

R. E. ENTHOVEN,

Secretary to Government.

To

The Superintendent, Archæological Survey, Western Circle,
The Commissioner in Sind,
The Commissioner, N. D.,
The Commissioner, C. D.,
The Commissioner, S. D.,
All Collectors, including the Collectors and Deputy Commissioners in Sind.
The Director of Agriculture,
The Municipal Commissioner for the City of Bombay.
The Compiler, General Administration Report for 1907-08,
The Revenue Department,
The Political Department,
The Public Works Department,
The Separate Department,
} With copies of the Report.

(With the mounted photographs.)

The Government of India (by letter No. 6749, dated the 12th November 1908),
The Under Secretary of State for India (by letter),

The Honourable the Resident at Hyderabad (Deccan),
The Resident at Baroda,
The Honourable the Agent to the Governor General in Central India,
The Honourable the Agent to the Governor General in Rajputana,
} By letter No 6750, dated the 12th November 1908.

The Honorary Secretary to the Committee of the Prince of Wales' Museum of Western India,
The Editors' Table, Bombay,
The Editors' Table, Poona,
The Editors' Table, Dharwar,
The Editors' Table, Belgaum,
The Editors' Table, Karachi.